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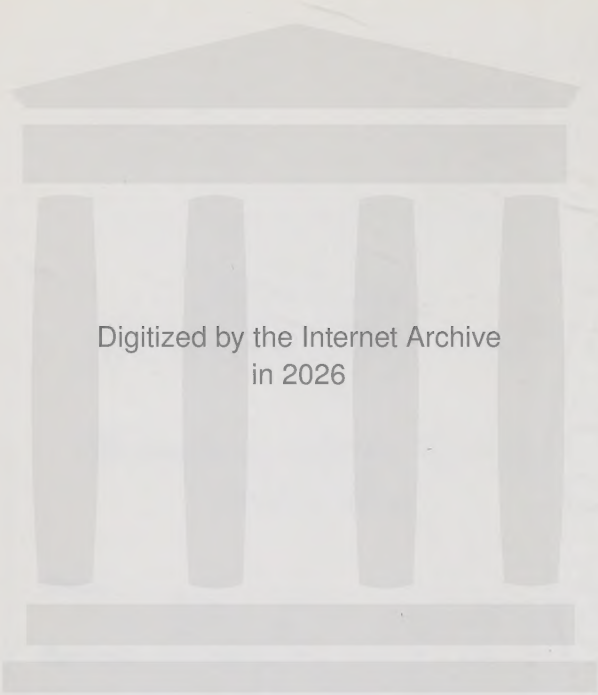

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TEACHING ADOLESCENTS IN THE CHURCH SCHOOL

ERWIN L. SHAVER

TEACHING ADOLESCENTS IN THE CHURCH SCHOOL

A Plan-Book for Training Leaders of Youth Based on the Project Principle

BY

ERWIN L. SHAVER
Author of "A Survey of Week-Day Religious Education"

WITH AN INTRODUCTORY NOTE BY
PROFESSOR GEORGE A. COE
TEACHERS COLLEGE, NEW YORK

WESTERN THEOLOGICAL SEMINARY
HOLLAND, MICHIGAN

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TEACHING ADOLESCENTS IN THE CHURCH SCHOOL. III

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To
E. G. S.

c1919

INTRODUCTORY NOTE

"Another text-book for teacher-training classes, eh? Odd, how many people try to find new ways of saying the same old thing." A wrong guess! This is not a text-book, and it does not say the same old thing. It is a genuinely new departure both in the method that it unfolds for conducting a training class, and in the content of such training. For this reason, though it is primarily a "specialization" course on the adolescent period, its significance is as broad as the church school itself. I esteem it a privilege to point out what this significance is.

Anyone who has followed intelligently the struggles of the last quarter-century to develop pupil-activity in the church school knows that here is the central problem of method in the teaching of religion, and that as yet this problem is only partly solved in either theory or practise. "Home-work," "hand-work," "expressional activities"—these familiar terms represent a genuine digging at the difficulty, but this digging has not reached the bottom. All of us are sure that the process that effectively educates is activity evoked in the pupil, but we do not know how to discover the activities that are most educative, or if they were discovered, how to evoke them.

The present work is a contribution towards a solution of this problem in the adolescent department. It both specifies appropriate activities, and shows how they are to be set going. Indeed, it goes deeper than this, for it shows how to discover in your own (possibly unique) situation the procedures that it requires—very likely procedures different from any that were ever attempted in

a church school. I have said that "it shows" these things, but the truth is that it is not an exhibit of ready-made knowledge or opinions, not a book of conclusions to be "got across," but rather a guide into problems and into a method for solving them. In short, we have here the "problem-project" procedure in the training class itself. Teachers who take the training here outlined will acquire experience of their own that will enable them to understand what a "project" is, to judge the educational value of the method, and to initiate educational projects among adolescents at once.

This is the first time, I believe, that the whole work of any department of the church school has been handled in print from this standpoint. Consequently a new, and to many a strange and upsetting, teaching-apparatus is here displayed. But it is not visionary, "high-brow," or newfangled. It requires only the next step—toward which all our best practises are leading us—in the development of pupil-activities. Indeed, the "everyday teacher," who is shy of technicalities, will find here something so concrete, simple, and *like everyday living* that he will feel at home as soon as he is across the threshold.

George A. Coe

Teachers College,
New York City.

AUTHOR'S PREFACE

This book is the result of a need—to get teachers of religion to learn to teach by teaching. Text study alone has proven as unsatisfactory in the field of religious education as in any other. There is a great demand for some plan by which the principles involved in the teaching process can be acquired in the process itself.

This is not a text-book. Of text-books there is no end. This book aims to give direction to study, to suggest texts and to get pupils to study them as an aid to criticising constructively their own work and that of others.

This is not a book of devices. In accord with the project principle such hints and helps become lifeless when set down in a new environment. To learn what others are doing the reader should consult the general bibliography and the readings suggested for each discussion. Better still he should see with his own eyes the steps which our more progressive schools are taking. Such a project as this has for its purpose merely the pointing out of the direction to take in order to profit by the experience of others.

This is not a source book. For a discussion of the underlying principles followed here the student is referred to the works of a few great leaders in the movement for an improved educational theory in public and church schools.

This is not a project book. The only true project book is a record of a project completed and when once used it has only suggestive value to those who follow. *But it is designed to be a guide-book for the execution of a project.* In the nature of the case one who has purposed

to become a more skillful leader of adolescents is ready to accept the plan of another at least in part. This is offered as such a plan. It is, therefore, but *tentative* and *suggestive*. Its execution depends upon the group into whose hands it may fall. They may use it as they will, but if they follow it slavishly, then it will have failed! By appealing for observation and experimentation it seeks to arouse the group to *do* the thing in which they would make improvement and thus *learn by doing*. When they have finished, let them do that which all good learners ought to do, namely, judge their work and move forward to new endeavors.

Such a plan as this is in no sense complete, exhaustive, or formal in content or method. No such book can be. Its very mistakes and omissions will be *leads* for new projects by groups under wise leadership.

Since it is a guide-book in the field of methods of teaching, it offers no specific study of adolescent life and characteristics. That is left to others. The inclusion of discussions of the curriculum is warranted, we believe, on the ground that the very nature of the project principle includes a consideration of the basis of the real curriculum.

Although designed to train for leadership of adolescents, the plan is quite adaptable as the basis of a general methods course. All the principles involved in the religious education of the growing child receive due consideration. In case groups of teachers from all departments of the church school may wish to follow the program herein suggested, the observations and investigations should be made within each teacher's particular field and the reading material selected accordingly. This adaptability has resulted in successful use of this plan book with various types of training classes for over two years.

Acknowledgment must here be made of the author's dependence upon many educational leaders for such a viewpoint as is here set forth. But to three in particular

special gratitude should be expressed; to Professors William H. Kilpatrick and James F. Hosic of Teachers College for their clear statement and exposition of the project concept in the field of general education and to Professor George A. Coe of Teachers College for developing in the field of religious education the theory and practise of teaching by projects.

The author takes this opportunity to express also his sincere appreciation of the encouragement given him in the preparation of this work by a number of leaders in the movement for a new day in religious education, especially Dr. Henry F. Cope, Dr. Herbert W. Gates and Dr. Benjamin S. Winchester.

E. L. S.

Boston, Mass.

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PART I
INTRODUCTION

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TEACHING ADOLESCENTS IN THE CHURCH SCHOOL

HOW TO USE

It is the purpose of the author that this work shall be *a guide-book for the assistance of groups whose project is the development of skill in teaching adolescents in the church school.* A study of the preface will still further explain the nature of the book. In order to obtain the most worthwhile results from its use the student should bear in mind the following general ideas which have been in part the basis of its organization.

First, that idea that most of what we learn comes through the actual process of doing rather than merely studying about the process at a distance. Consequently the student is directed to take part, as far as is practicable for a beginner, in the process of teaching. At first, to be sure, he may be only an observer, but as he goes deeper and deeper into the project of improving his skill, he will be expected to assume the larger role of taking complete charge of an adolescent group. The first use of such a guide-book as this can be but the beginning of the project. It is hoped that it will continue to be of assistance as the project is carried further.

Second, the idea that the test of the learner's progress in developing skill is not to be found in the facility with which he memorizes or even understands the material of a text. The ultimate test is the change which comes to

him through his activity-experience. It is hoped that the student in this suggested series of experiences will keep a record of his reactions in a note-book. He should, from his experience of learning through doing, thus build his own source and reference book, which will reflect to some degree the development of his skill as a leader of adolescents. Such a personal record of his own investigations and observations with their consequent deductions and conclusions ought to be more prized than any text or plan-book he might buy.

Third, the idea that the learner should go to sources for assistance in the execution of his project. The experience which he needs to help him may be found in general text-books in the field of education or of religious education. Or it may be in the form of bulletins, reports or magazine articles and the like, which embody the results of experience not yet obtainable in text form. Generally speaking such sources are more nearly first hand and will require more thinking if they are properly utilized, which is a point in their favor. A still better source is, as has been stated, the process itself. The student should go to the places where the religious education of adolescents is being carried on. But the very best source is one's own experience. He who can impartially stand off and view his own work in such a way as critically to evaluate his methods will have gained knowledge of the highest worth. Take nothing for granted, but test all things by experience.

Fourth, the idea that such a project as this is best worked out by a cooperating group. In pursuance of the democratic procedure inherent in the project idea one learns vastly more by attacking difficulties with others. Although many things must be done alone even in such an undertaking as this, much can be gained also by group effort. By the exchange of experience all may profit. Who more than Christian teachers should act upon this principle of cooperating as "many members of one body"?

SUGGESTIONS TO LEADERS

First, read the preface and "How to Use."

Second, study the book as a whole.

Third, use the book as a guide-book only. What is to be gained from such a project depends entirely upon what is put into it. A blind and unthinking adherence to the details of the plan here suggested *will fail to get results!* Teachers must be bound less by formal texts and develop skill as real leaders of their pupils. Use this hand-book freely but wisely.

Fourth, the very nature of this method of dealing with the problem of teacher training suggests the use of a reference library. In most places this is practicable. Some pupils will want texts. For such one may be selected, but encourage going to a variety of sources, at least on the part of the class as a whole. The leader should see to it that a reference library is available. Let the class pool what would be paid for texts and get such a library, or let the books be paid for from the school's library fund. In case the leader is going from one training school to another frequently, let him take a selected library with him. It will pay in results. Recommendations for a small library are found at the end of the general bibliography.

Fifth, changes may be made and undoubtedly will be made by the best leaders. The order of the several subprojects will vary. The class should take part in making such a choice. Some of the subjects under discussion may be omitted or combined with others, especially where the standard training course is ten or twelve periods. Other projects growing out of the larger purpose to develop skill in teaching religion may be added. A good leader and a live group will discover and plan for many projects leading on from those here suggested.

Sixth, some leaders may feel the necessity of making a more gradual approach to the method of teacher training

herein outlined. The project attitude may be so entirely new that many students will grope their way through the course. To assist in developing an understanding of what is meant by planning and carrying out a project, a number of approach projects are given, some in detail and others only suggested. It will be seen readily that these deal with the very things which engage the interest and activity of the average teacher. Likewise it will be observed that the project method of finding a way out of these problems is exactly the way in which they have been attacked by the more skillful teachers in the church school. If one or more of these commonplace and yet real projects are taken up and carried through first, the method of this guide-book will become sufficiently clear.

Seventh, certain more specific directions for the use of the book with the class are as follows:

(1) *Adapt the amount and character of the work to the capacities of the group* you are endeavoring to lead. Some classes will have to cover the ground in an elementary way. With such the reading suggested should be less technical. A number of the present teacher training texts provide an easy approach. The observations and investigations also may be simplified. But college classes and advanced workers in the field of religious education may be encouraged to go intensively into most of the problems involved and the plan-book provides sufficient direction for extended study and observation.

(2) *Distribute the reading material so as to secure a variety of viewpoints.* But let no teacher spend so much time in reading as to have no opportunity for doing observation work and making his report upon what he has seen. Teachers in charge of classes with no chance to observe the work of others may criticise their own teaching. The reports of investigations and observations may be divided among class committees. It is better to

do more careful and intensive work within a narrow range than to scatter the energies of the individual teacher.

(3) *Keep the list of reference material up-to-date* by adding titles of new books and articles as they appear. Space is provided at the bottom of each list for this purpose.

(4) That portion of each plan headed *A Tentative Organization of the Discussion* is provided largely with the leader in mind. It should not be used as a lecture outline, nor as a rigid frame into which the class discussion must fit. It is merely one *possible* organization of a discussion of such a topic. The actual trend of the class thinking will produce a psychologically arranged outline rather than the logical (or illogical) one provided by the author. The latter will serve at best as a guide to the leader in covering the field or selecting certain portions of it for emphasis.

(5) The same statement may be made with reference to the heading *New Projects Arising.* . . . These are but suggestive. It is hoped that other leads may be discovered and formulated by the leader and the group. The number and character of these new projects growing out of one which is being worked upon are frequently a measure of the richness of the thinking which has been going on.

(6) *The selection of the next project* should be done as democratically as possible, even though the leader has the right, as leader, to suggest his preference.

Eighth. From all that has been stated above it is apparent that no small task rests upon the leader. He must be possessed of skill and resourcefulness. Merely "going over" the material will not suffice. Ability to teach involves more than knowledge of subject matter. It is one of the fine arts. Leadership in such a project as this plan-book outlines is, therefore, a challenge to the highest endeavor.

APPROACH PROJECTS

Note: For the use of these Approach Projects see "Suggestions To Leaders: *Sixth*" on page 19.

LEARNING FROM OTHERS

THE PURPOSE of the Project Defined

"To find out what other workers with adolescents are accomplishing and what methods are proving most successful."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Reading Material

1. Recent issues of the magazines, *Religious Education* and *The Church School.*
2. Denominational magazines dealing with the work of the church school or the young people's society.
3. Descriptive pamphlets and reports issued by such organizations as the Y. M. C. A., Y. W. C. A., the Boy Scouts, the Camp Fire Girls, and the like.
4. The Union School of Religion Bulletin. *Ten Years of the Union School of Religion.*

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Investigation and Report

To discover what other workers are doing undertake an investigation or observation as follows. Then embody what you have discovered in a written report to be presented at the meeting of the group.

1. If possible attend a workers' conference or teachers' meeting at which adolescent problems are being discussed. Where this cannot be done visit and observe the work of the best department containing adolescents which is convenient for you to reach.
2. Write to some teacher of adolescents asking certain definite questions so as to secure information as to the progress being made in his work. If you are not in a position to do this, make a survey of an article in the above magazines or reports.

Notes

1. No references to specific articles or reports except that of the Union School of Religion are given, because it is thought best to give the student considerable freedom of choice. This one specific report is given because it is descriptive of an avowedly experimental school. The leader should be able to direct the members of the class to some of the best articles and reports available to them.
2. By all means each member of the class should make as extensive an investigation as he can in accordance with directions under (1) and (2) above. If but one or two members do so, the discussion will obviously be a failure.

The Class Session

Beginning the Discussion

This probably can be done best by having reports of the observations or investigations read. The trend of the discussion will be determined by the nature of the reports. Some will be more fruitful than others and suggest the direction which ought to be given by the leader.

Developing the Discussion

A—*Questions*

1. Can one profit by the experience of other leaders of adolescents? If so, to what extent and in what way?
2. What particular difficulties do other leaders of young people seem to be having?
3. With what kinds of work do they appear to be most successful?
4. At what points is our work keeping up with what others are doing?
5. In what respects are we lagging behind?
6. What changes seem to be taking place in the methods of dealing with adolescents? Is this wise?

7. How does the progress being made by the church school compare with that achieved by other organizations doing work with adolescents?
8. Can the church school adopt the methods which such organizations are using? If so, to what extent?
9. Shall the church school compete with these organizations? What rules can we lay down to guide us in our relation to them?
10. What seem to be the causes of success being attained by others in their work with adolescents? What the causes of failure?

B—*Suggestions to the Leader of the Group*

1. The plan for the working out of this project is only suggestive. Change it to meet the needs of your group just as far as may seem necessary.
2. Seek to arouse a spirit of earnest inquiry to discover what others are doing and of watching their progress in order to improve one's own. It is this spirit rather than a mere summary of facts which should be the aim of such a project as this.
3. One outcome which might be sought legitimately is that of securing for the use of the teachers of adolescents one or more of the current magazines which specialize in the problems of the leadership of young people.
4. A summary of the main points of the discussion and the conclusions reached would be helpful in conserving the work already done by the class and furnish a point of departure for carrying the project further. Such a summary should be kept in the workers' notebooks.

SELECTING A WORKERS' LIBRARY

THE PURPOSE of the Project Defined

"To select and place in the church school library a small collection of the books most helpful to teachers of adolescents."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Study the Following Bibliographies Keeping the Above Purpose in Mind.

1. Bibliographies issued by the Religious Education Association.
2. The bibliography to be found in the Bulletin of the Union School of Religion, *Ten Years of the Union School of Religion,* pages 33-38.
3. Bibliographies found in various books, such as,
   Coe. *A Social Theory of Religious Education.* Pages 343-355.
   Hartshorne. *Childhood and Character.* Pages 268-275.
4. The bibliography which is included in this book.
5. The announcements of denominational publishing houses.
6. The announcements of private publishing houses, as
   Charles Scribner's Sons.
   George H. Doran Company.
   The University of Chicago Press, etc.

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Investigation and Report

After careful investigation and study make a list of ten books which you think will be most helpful to the present and future teachers of adolescents in this school. Give your reasons for selecting these particular books.

Note.

It is not expected that there will be time to study in detail any number of books. However, one's choice need not depend entirely upon a personal examination of each book, but upon other factors, such as one's previous experience and the recommendation of leaders in the field. A careful balancing of these two sources together with a consideration of the problems of one's own school will probably produce best results.

The Class Session

Beginning the Discussion

The reading and comparison of the lists of books recommended will suggest the fact that books are desired which deal with various phases of the work of the teacher, such as child study, methods of teaching, organization and administration, worship, and the like. Begin with a selection of the best books treating one of these topics and proceed to others.

Developing the Discussion

A—*Questions*

1. What themes should be treated in the books to be selected?

2. Which themes are the most important for the needs of our school?
3. What are the best books dealing with the characteristics of adolescents? (Similar questions on other themes.)
4. What is the difference between books that give information and books that make us think? Can a book do both?
5. What other ways of grouping books can you suggest?
6. What should be the characteristics of the books that we are to select?
7. What directions or recommendations would you give to one who is to study this book to make it more helpful? (Ask this question with reference to the several books finally selected.)

Suggestions to Aid the Leader of the Discussion

1. It is almost needless to say that the leader should have an adequate acquaintance with the literature dealing with the leadership of adolescents and also an impartial and critically helpful attitude toward various books. Even when his knowledge is limited the spirit of open-mindedness and a desire to learn should be present.
2. The reason for suggesting such a limited number of books is found in the fact that such a number will necessitate more careful study and critical weighing of each book. If, after this has been done, a larger number seems feasible, no objection need be made to adding more.
3. The last of the questions above suggests that the collection of books chosen be accompanied by annotations to guide other teachers who may use them. These could be placed in each individual book or be united to make a general critical bibliography. The entire project will thus have obvious values not only to the present group but to future workers in the school.

IMPROVING THE MUSIC

THE PURPOSE of the Project Defined

"To improve the music in our department."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Study One (If Possible More Than One) of These References

1. Betts. *How to Teach Religion.* Pages 72, 126-127.
2. Conant. "Religious Dangers of Modern Tendencies in So-called Religious Songs." *Religious Education,* Vol. XII, No. 5, Oct. 1917, pp. 370-376.
3. Cope. *Hymns You Ought to Know.*
4. Cope. *Religious Education in the Church.* Pages 62-64.
5. Hartshorne. *The Book of Worship of the Church School.*
6. Hartshorne. *Manual for Training in Worship.* Section VII.
7. Hoben. *The Church School of Citizenship.* Pages 92, 118, 136.
8. Moxcey. *Leadership of Girls' Activities.* Pages 56-57.
9. Owen. "Preparing Ministers for Leadership of Musical Services." *Religious Education,* Vol. XII, No. 5, Oct. 1917, pp. 377-380.
10. Smith. *Manuals of Hymn Study and Interpretation.*
11. Smith. *The Hymnal for American Youth.*

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Investigation and Report (*Choose either* (1) *or* (2).

1. Carefully examine the song book used by the adolescents in your church school and in your written report state
   a. Its good features.
   b. Its weaknesses.
   c. Whether on the whole it is an acceptable book.
   d. Whether a better one should be secured.
   e. If so, what is the best book to recommend? Why?
2. Make a list of the defects in the music furnished for adolescents in your church school. Then suggest in the case of each defect how it can be remedied.

Questions to Stimulate Thinking on the Subject of the Report.

1. Do adolescents like the music being used in their departments? Why?
2. Does the like or dislike arise from the words or the tunes?
3. Do the words represent the ideals of the Christian young person of today?
4. Who selects the hymns in the worship service?
5. How can a desire for good music be developed among adolescents?

The Class Session

Beginning the Discussion

In the reports a number of suggestions for the improvement of music will be brought out. Select one of these, for example, the need for better song books, and arouse criticism. Then lead on to other defects in a similar manner.

Developing the Discussion

A—*Questions* (*Note also the thought questions in the assignment*)

1. What are the bases for the selection of a song book for the church school that are at present prevalent?
2. What do you think should be the bases?
3. What are the reasons for the choice of hymns used at services for adolescents?
4. Who plans the services of worship? Is this desirable?
5. What kind of music should be used at social gatherings, etc?
6. How can adolescents be led to choose good music for themselves?
7. How can good special music be obtained?
8. What relation can you see between music and religious growth?

B—*Suggestions to the Leader*

1. It will prove valuable if the actual song books used are brought in for criticism. Care will have to be taken, however, lest too much attention be given to disputed points and not enough to helpful criticism.
2. The group ought to come to some conception of a song book which is desirable and discover a few which are an improvement over those generally used.
3. In any event, whether new books are used or not, a constructive point might be reached by making a list of songs found in the books being used which are up to standard. When attention is shifted to these in selecting the hymns to be used by adolescents, a point will have been made.
4. Lest it appear that the music problem rests almost entirely upon the song book used, attention should also be paid to such other points as orchestra and special music.
5. Likewise a responsibility rests upon the leader to set forth the fact that good music is a matter of educating our young people. A certain orchestra class became tired of studying the usual type of lessons. The educational director suggested that they study the relations of music (which was the one common interest in this miscellaneous group) to the church. As a result they have twice taken up a project of developing in the young people of their department an appreciation of good music. A musical program has been provided together with interpretative talks upon the music and the spirit of the season (Christmas and Easter). Such projects have meant not only a growing appreciation on the part of the listeners, but have been a means of keeping up an interest in the class discussions. These latter have had constantly the motive of being of service to the rest of the department in a distinct way.

LIST OF OTHER POSSIBLE APPROACH PROJECTS

1. To select a superintendent (or counsellor) for our department.
2. To supply our department with good pictures.
3. To plan a church school building which will adequately take care of the Christian education of our adolescents.
4. To supply such a building with the best kind of furniture and other necessary equipment.
5. To plan a special service, such as Children's Day or Christmas, for our department.
6. To have a picnic or social for our pupils.
7. To organize a Boy Scouts troop among our adolescent boys.
8. To install a moving picture machine in our school.
9. To establish a week-day school or vacation school in our church or community.
10. To develop a program of missionary education for the young people of our church.

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Note. If a desire arises on the part of the group to undertake the carrying out of any of the above or similar enterprises, an excellent opportunity will be given thereby to develop skill in planning projects. For further help see *Lesson Planning.*

PART II
TEACHING ADOLESCENTS IN THE CHURCH SCHOOL

I. AIMS OF RELIGIOUS TEACHING

THE PURPOSE of the Project Defined

"To discover the aims in teaching the Christian religion and to use them with a view to becoming more efficient teachers."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read One or More of the Following References

1. Betts. *How to Teach Religion.* Chapter II and pp. 42-48.
* 2. Betts, Sargent, and others. "The Aims of Week-Day Religious Education." *Religious Education,* Vol. XVII, No. 1, Feb. 1922, pp. 11-32.
3. Bower. *The Educational Task of the Local Church.* Chapter II.
* 4. Coe. *A Social Theory of Religious Education.* Chapter V and pages 76-77.
* 5. Hartshorne. *Childhood and Character.* Chapter I.
6. McMurry. *How to Study.* Pp. 31-36 and references in index to "Specific purposes."
7. Palmer. *The Ideal Teacher.* Pp. 3-8.
* 8. Shaver. "A Survey of Week-Day Religious Education." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 89-93.
9. Sheridan and White. *Learning and Teaching.* Chapters I, II, XXIV.
10. Strayer. *A Brief Course in the Teaching Process.* Chapter I.
*11. Strayer and Norsworthy. *How to Teach.* Chapter I.
12. Weigle. *The Teacher.* Chapter I.

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Make the Following Investigation

Ask three teachers of adolescents what aim they had in the teaching of their last Sunday's lesson. Also formulate what you consider the purpose of your own church school teaching to be. Embody the answers of the three teachers and your own purpose in a brief written report.

Notes

1. In the case of the three teachers the aim sought is that involved in the teaching of one particular lesson and that in your own case is general.
2. A question for thought: "Can one have two or more aims in his church school teaching?"
3. The references marked with a star (*) are particularly valuable.

The Class Session

Beginning the Discussion

Let several in the class read their prepared statements of aims asked for in the preliminary investigation. With remarks sufficient to indicate that such aims differ as to scope and purpose open the discussion.

Developing the Discussion

A—*Questions*

1. What specific advantages are there in having an aim for our church school teaching?
2. Would you keep this aim in mind every period?
3. How far should one expect to accomplish his aim in one period?
4. Might one say that his general aim had a number of parts or steps? What might some of these be?
5. Are such aims as the following to be classed as general or specific in nature?
   "To make Christians"
   "To teach honesty, loyalty, etc."
   "To help the child to live as a Christian of his age and experience ought to live"
   "To lead the child to choose the right companions in his play"
6. What other statements of aim, general or specific, can you give?
7. What has the child's present condition or habits and interests to do with our teaching aims?
8. What has our conception of the Christian life to do with the formation of aims in religious teaching?
9. What is the difference in thinking of the aim as *showing* the child how to be a Christian and as so arranging his surroundings that he will actively desire to be one?
10. In what way can the teacher judge as to the fulfillment of his aim?

11. In seeking to produce a change of purpose in the mind of the pupil how far should the change be a result of the teacher's activity? How far a result of the pupil's activity?
12. What criticisms would you make of the aims as stated in reference 2 above?

B—*Teaching Suggestions*

1. Select statements of aims from a number of church school lesson texts and have the class evaluate and classify them.
2. A vivid and compelling short story which the leader will find of great value personally and may share with the rest of the group is to be found in the *Atlantic Monthly* for May, 1918. It is entitled "The Dark Hour" and is written by W. D. Steele.
3. Bring out the fact that every public school subject is taught with very definite aims and that these aims are constantly being discussed and revised.
4. Use the blackboard to put before the class statements of the best general and specific aims of our church school teaching. Also to represent graphically the purpose of the teacher to cause the pupil to move from point A, at which we find him, to point B, where we desire him to be, by the use of certain changes made in the forces and facts of life which surround him.
5. Have reports from those who have done special observation work or who have read some of the more technical references.
6. For source material which is of particular value the leader is referred to the references marked (*).

A Tentative Organization of the Discussion

A. The necessity of having a definite aim in teaching religion.
   I. Disadvantages of vague and carelessly stated aims
   II. Advantages of clear and related aims

B. Aims of religious education
   I. Viewed from the standpoint of the goal set
      a. Traditional views centering about individual salvation
      b. Modern views emphasizing the building of a Christian social order
   II. Viewed from the standpoint of process
      a. The imparting of knowledge has been thought sufficient
      b. But now conceived as that of leading the child to grow in active good will

C. General and special aims
   I. Examples of each
   II. Working definitions
   III. Relation to each other
   IV. The special aims of Christian education.
      a. Determined by
         1. The extent of the process involved
         2. The characteristics of the pupils with whom work is being done—including age characteristics
         3. Phase of life of the pupil who is under consideration

D. Specific aims with adolescents
   I. Relation to the general aims of religious education
   II. Dependent upon the particular problems of adolescents such as,
      a. The choice of a vocation
      b. Recreational and social life
      c. Educational equipment for life
      d. Relations to the opposite sex
      e. Relations to parents and home
      f. Relations to community and civil authorities
      g. Relations to the church
   III. How the aims of teaching adolescents might be stated

New Projects Which May Develop Out of the Above Discussion

1. To discover the difference between the aims of public education and religious education.
2. To define more clearly and enlarge upon the definition of the purpose of religion.
3. To understand more clearly the special aims involved in the teaching of adolescents (a continuation of the present project).
4. To discover and practise the principles involved in the making of lesson plans.

Selection of the Next Project

II. LESSON PLANNING

THE PURPOSE of the Project Defined

"To make lesson plans in accordance with the most valid educational principles."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read at Least One of the Following

1. Betts. *How to Teach Religion.* Pages 141-147.
2. Betts. *The Recitation.* Pages 12-19.

*3. Dewey. *How We Think.* Chapter VI.

*4. Kilpatrick. *The Project Method.* Pages 16-17.

5. Sheridan and White. *Learning and Teaching.* Chapter XX.
6. Strayer. *A Brief Course in the Teaching Process.* Chapter XVI.
7. Weigle. *The Teacher.* Chapter III.
8. Discover also what several of the above authors have to say regarding types of lessons. For example, Strayer in Chapters IV-X, or Betts, *How to Teach Religion,* in Chapters XI and XII.

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Make a Lesson Plan

Select some lesson which you expect to teach in the near future and make a plan for teaching it. Such a plan need not be long but should show clearly the elements which you consider fundamental to a well-planned lesson.

Suggestions for Preparing the Above Assignment

1. You will note several differences in the method of preparing a lesson plan due to the varying viewpoints of the authors read. Watch carefully to observe any recent tendencies toward a democratizing of the recitation period.
2. The various types of lessons cannot be discussed adequately in one meeting of the class. However, this question is apropos: "What is the place of the pure *type recitation* in a problem discussion, such as outlined by Dewey, or a project, as put forth by Kilpatrick?"

The Class Session

Beginning the Discussion

The reading of several of the lesson plans will bring forth differences of opinion as to what constitutes a plan for a recitation. Let the leader show that these differences are due to changing conceptions of what constitutes a lesson. It may be necessary to explain briefly the work of Dewey and others who have carried forward the problem-project idea in teaching.

Developing the Discussion

A—*Questions*

1. Do all lesson plans have the same elements?
2. Would the fact of a difference in purpose, in content of material used, or in method of procedure affect the plan?
3. What is the ultimate purpose of the lesson plan?

4. Which is the more important, the material to be taught or the child to whom it is to be taught?
5. Is there any reason why we must begin with the pupil's interests rather than with those of the teacher?
6. Is the way in which the lesson may unfold to the child any different from the way it often develops in the mind of the teacher?
7. Should a teacher always follow the plan he has prepared? What rules can you suggest?
8. In case a formal plan cannot be carried out, is there any kind of a plan whereby a teacher may prepare in advance for the class hour?
9. Does the problem-project idea as you understand it admit of a lesson plan?
10. What elements might enter into a lesson plan if one were to follow the project principle in his teaching?

B—*Other Suggestions*

1. One teacher found that her class had just been to a fire and that their minds were far from the lesson. Instead of sugar-coating the topic set for the day *she began where the pupils' minds were,* at the fire, and led on to firemen, heroic service, social cooperation, loyalty to duty, civic pride, personal sacrifice, etc. The pupils were with her to the end. Was it worth while? Are there other such experiences?
2. Explain the problem-project method only as may be necessary to show that a lesson plan cannot be logical and formal but must be psychological and tentative. Contradictory as it may seem, the teacher must prepare for the unexpected.
3. By placing the Herbartian five formal steps, Dewey's five steps in a complete act of thought and Kilpatrick's steps in a project development side by side on the board comparisons may be drawn. The fact that it is the pupils with whom we are most concerned rather than the given material will explain the change.

4. The additional fact will develop that it is not so much a question of doing away with the items of the five formal steps as the discovery that they are each being used throughout the entire lesson hour, not in formal order and with distinct cleavage, but closely related and in many orders by all the members of the group cooperatively.
5. The leader should by all means be thoroughly prepared upon the assignment to Dewey and Kilpatrick.
6. As to source material. The leader might well make outlines and direct quotations from some of the best references in the assignments. His effectiveness as a leader will likewise be increased by his having collected sample lesson plans, descriptions of class work, and the like, which he can use. In pursuance of the idea that this is his project, not the author's, this cannot be a text or source book. It is but suggestive of lines of effort for both the leader and the other members of the group who have as their project the gaining of effectiveness in teaching adolescents.

A Tentative Organization of the Discussion

A. A lesson plan embodies the aim of a particular lesson.
   I. Is dependent upon the general aim for the child.
   II. Is dependent upon the purpose of the lesson, the content material and the method of procedure.
B. Various types of lesson plans.
   I. Those which follow the Herbartian five formal steps. The basis of these steps is the idea that the material is to be transferred to the pupil's mind.
   II. Those which follow Dewey's analysis of a complete act of thought.
   III. Following the steps in a project-lesson as given by Kilpatrick. This views the lesson as a group activity, with "whole-hearted social activity," pupil purposing, and worthy living as outstanding characteristics.

C. A lesson plan to fit the latter concept of teaching must be tentative, informal, flexible. The steps as suggested by the followers of Herbart are taken by the group as a whole and are closely interrelated.
   I. The preparation will be made by group cooperation as far as possible.
   II. Presentation and the several other steps are each to be found throughout the entire lesson period and not in sharp divisions. They are also not teacher given but group discovered.

D. A suggested lesson plan with the above facts in mind is as follows:
   I. Title of the lesson-project.
   II. Aim of the group project, stated in democratic and group terms.
   III. Beginning the discussion.
      a. To be found in a life situation which is real to the pupil at the time.
      b. Often using the previously prepared reports of the group members which have been motived by the discussion of earlier stages in the project's growth.
   IV. Developing the discussion by means of
      a. Questions well thought out and previously prepared.
      b. Other helps, such as blackboard, objects, etc.
      c. Stories, quotations from sources, and the like.
      d. Reports from individuals and committees on sub-topics.
   V. The organization of the results of the discussion by the group or by the leader for the group. This may be tentatively prepared beforehand but is always subject to revision or to being entirely discarded. It will include conclusions arrived at, criticism of what has thus far been done in the light of earlier aims, and suggestion of what yet remains to be carried out.

VI. The assignment of the next lesson; that is, the selection of the next project or sub-project, including
   a. Reading of source material from texts and reference books.
   b. Observations, investigations, and the like, to be made by individuals or group committees.
   c. Questions, problems to be worked at, suggestions to better direct reading or observation work, and so on.

   Back of such assignments there must be evidence of a real problem which is vital to the active mind of the pupil.

Such a plan for a lesson as above suggested is not to be viewed as composed of distinct steps. The assignment, for example, may come at any point in the discussion where it naturally fits. Likewise the questions, the organization or results. Such a plan embodies not steps but elements used in accordance with psychological principles.

(*Note.*—It is obvious that no ordinary class hour can cover the material in the above outline. It is given to help the leader and also to introduce early in the discussion the problems involved in the more recent concepts of the teaching process. It should be used discriminatingly and in accordance with the project idea.)

New Projects Which May Arise

1. To understand more fully the problem-project concept of teaching.
2. To observe the teaching of others in order to discover whether they are following lesson plans and thereby to improve one's own teaching.
3. To be able to take one's part more effectively as a leader in a recitation.

Selection of the Next Project

III. LEARNING TO TEACH BY OBSERVATION

THE PURPOSE of the Project Defined

"To develop a better technique of teaching by critically observing the teaching of others."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read the First Reference Below and If Possible One Other

*1. Coe. "A Scheme for Constructive Observation Work." *Religious Education,* Vol. XIV, No. 2, April 1919, pp. 95-103.

*2. Coe. *A Social Theory of Religious Education.* Pages 234(e)-241; 272-273.

3. Maxwell. *The Observation of Teaching.*

4. McMurry. *Elementary School Standards.* Chapters I-VI.

5. Strayer. *A Brief Course in the Teaching Process.* Chapter XVII.

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Observe in Accordance with the Following Suggestions

After reading the first reference, stressing particularly the material on pages 96 and 97 under the heading "Each Class in Session," observe the teaching of some class of adolescent pupils. If unable to do this, criticise your own teaching. Select some one point in particular to which to pay attention rather than seeking to cover all the items at once. For example, look for

1. The part taken by the teacher in the class session.
2. The best things the pupils did.
3. Indications of inattention and the causes.
4. Evidences of an aim in the lesson. Whose aim was it?

Formulate the results of your observation or self-criticism as a report for the class discussion.

Suggestions to Guide the Preparation

1. Very few texts of teacher training make any place for observation work. The importance of this phase of the teaching process is well stated by Coe in his *Social Theory* (pp. 272-273). Nothing will make for better teaching than observation work done in a constructive spirit.
2. Such an assignment as this does not propose to cover an extensive field. The great danger is that of being too vague and general in one's criticism. Stick to fewer items and study them *carefully*.
3. The stress likewise should not be laid upon the form which the report may take, for there is no one way of making a report. It is keenness of insight and quality of thought which counts rather than simply checking up items by certain statements that the factor observed is good or bad. Tell why you think so and in what respect the quality is above or below standard.

The Class Session

Beginning the Discussion

Have several of the observation reports read. By questions bring out the fact that some things which one sees in a class session are more important for the success of the lesson than others. Follow with a discussion of the most important things for which to look in observing the teaching of another or in the criticism of one's own work.

Developing the Discussion

A—*Questions*

1. Can a teacher criticise his own teaching?
2. What is the value of observation work?
3. In what spirit should one visit the class of another for the purpose of observing the teaching process?
4. What are some of the points upon which the observer might first center his attention?
5. Can you suggest what an observer might do before making his visit to a class?
6. What would he say to the teacher who asked him for his criticism?
7. What are the tests of good teaching as given by McMurry in his Elementary School Standards?
8. What criteria can you offer by which to test the quality of church school teaching?

B—*Teaching Suggestions*

1. The blackboard will be found very convenient in bringing out the points of the lesson, such as the values of observation work, the strong and weak points of the teaching process, and the like.
2. The leader himself should have made observations and have one or more reports of his observations to read which shall lead the class to seek greater care and skill in making future reports.

3. Inasmuch as we shall no doubt have an increasing amount of practise work in training teachers in the field of religious education, the discussion of this problem is exceedingly vital. The observation work for the group should not cease but go on from this point with growing skill and interest. Call for observations frequently.
4. For the above reason it is apparent also that some attention should be paid to the kind of relationship that should exist between the observer and the observed. Stress: "A cooperator and sharer of burdens" (Coe).

A Tentative Organization of the Discussion

A. The importance and value of observation work in learning to teach.
   I. The stress placed upon this kind of work in the public schools.
   II. The relation of the theory of teaching to its practise.
   III. How observation stimulates the earnest teacher.
   IV. How observation makes for self-criticism.
B. The spirit and attitude of the observer.
   I. He comes as a friendly visitor to the class.
   II. He will avoid show of distance, superiority or professionalism.
   III. He will enter into the spirit of the class and when occasion offers into the work as well.
C. Preparing to make an observation.
   I. Needed to be able to
      a. Offer some worth-while help to the teacher whose work is being observed.
      b. Judge adequately of the value of the work done.
      c. Give encouragement to the teacher.
   II. Nature of the preparation.
      a. Specific thought and study depending upon the points to be observed.

b. Formulating standards of teaching.
c. Positive things to say and do to help the class session.

D. Making the observation
I. In the proper spirit.
II. Looking for
a. Strong points.
b. Weak points.
c. Significant points. That is, those worth speaking about, not trivialities.

E. Organization of the report.
I. For the teacher.
II. For oneself.
III. Constructively and in the spirit of helpfulness.
IV. Including an estimation of the work of the class with the following criteria in mind:
a. Were the pupils active?
b. Was the activity directed and purposeful?
c. Did it include every individual?
d. Was there thinking going on?
e. Was there growth of life and purpose?
f. Was there a social motive for the activity?
g Was there an ideal present toward which the group was working? (Was God present?)
h. Was the feeling element present? (Was there an attitude of worship?)

New Projects Which May Develop Out of the Above Discussion

1. To observe constructively the teaching of others and of oneself.
2. To formulate for use in observation the standards of good teaching.

Selection of the Next Project

IV. THE REAL CURRICULUM

THE PURPOSE of the Project Defined

"To discover the principles underlying the building of the curriculum and to use them in selecting materials of instruction suited to the pupils whom we teach."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

At Least One of These Reading Assignments Should be Studied

1. Betts. *How to Teach Religion.* Chapters IV, VII, and pages 48-55.
*2. Betts. "The Curriculum of Religious Education." Religious Education, Vol. XV, No. 1, Feb., 1920, pp. 5-8.
3. Bobbitt. *The Curriculum.*
4. Bower. "A Suggestive Approach to the Reconstruction of the Curriculum of the School of Religion." *Religious Education,* Vol. XII, No. 3, June, 1917, pp. 231-238.
5. Bower. *The Educational Task of the Local Church.* Chapter V.
*6. Coe. *A Social Theory of Religious Education.* Chapter IX.
*7. Coe. "Opposing Theories of the Curriculum." *Religious Education,* Vol. XVII, No. 2, April, 1922, pp. 143-150.
8. Dewey. Articles in Monroe's *Cyclopedia of Education,* entitled "Culture Epoch Theory" and "Course of Study."

9. McMurry. *Elementary School Standards.* Chapters II, VIII. See also page 18.
10. McMurry. "Principles of Making School Curricula." *Teachers College Record,* Vol. XVI, No. 4, Sept. 1915, pp. 1-10.
11. Winchester. "The Church School Curriculum." *The Church School,* Vol. II, No. 4. Jan. 1921, pp. 151-153.

Undertake an Investigation as Follows

Select some course of lessons for adolescents and tell why you think it ought or ought not to be taught. After thinking upon the question thoroughly, put your conclusions into a brief written report.

Questions to Aid in the Investigation Report

These are not meant to lead directly to the answers sought in the above report, but are given only to direct your thinking.

1. Who first thought of using this material for teaching purposes? Why?
2. Has anyone ever doubted its value? If so, on what grounds?
3. Was it, or any part of it, ever taught without the use of a printed or written text?
4. Was there ever a time when this material was known to some person or persons, but not taught to him or them directly by another?

The Class Session

Beginning the Discussion

The reading of several of the investigation reports will reveal the fact that back of the printed text there will be found some person's experience. This may lead to the question as to why this experience needs to be passed on and how it may best be done.

Developing the Discussion

A—*Questions*

1. Where did our present courses of study come from originally? (In this connection also review the thought questions in the assignment.)
2. Why do we introduce new courses in our church schools?

3. How do we decide what lessons we are going to teach?
4. What do you think of the advisability of spending the same amount of time on each lesson and of covering fifty-two lessons a year?
5. How about the discarding of texts and using only reference books?
6. How shall we divide the time between the business session and the teaching of the lesson material?
7. In what way may the method of teaching used by the teacher be said to be a part of the material of the lesson?
8. What fact will decide the nature of the lesson material from the Bible? The nature of the material from extra-biblical sources?
9. What principles can you offer for judging the value of a course of lessons?
10. Over what part of the curriculum of a child's life has the teacher the least control?
11. What should a curriculum of the Christian religion include?

B—*Suggestions for the Leader*

1. Recall that the aim of teaching is to lead the child from A to B. The only way to do so is to see to it that he meets with an experience which changes him. This can be graphically illustrated on the board.
2. The great work of the school of religion in the past has not been due to the imparting of knowledge but to the character of the persons who did the teaching. The experience of fellowship with persons of high Christian ideals and habits was the largest factor by far in the curriculum. This form of experience has far outweighed the experience put in book form, even including perhaps the Bible.

3. The course of study offered by the neighborhood gang has no prescribed text, and yet it is a very powerful fact in the formation of habits in the boy's life. A careful study of this fact as a means of education will teach us many things about the laws of habit formation through experience.

A Tentative Organization of the Discussion

A. The origin of the materials we teach
   I. In the far distant past.
   II. It has been added to, subtracted from and otherwise changed.
   III. It represents life and experience.
   IV. It is good and bad. It has been valuable to some one in some situation in the past.

B. The course of study is a storehouse.
   I. Experience in storage while not in use.
   II. Is of no value of itself.
   III. Is stored away in the amount, form and manner thought best by those who last used it or experienced it.

C. A course of study to be of value must be experienced.
   I. Must be lived out.
   II. Some of our past curricula can be lived out; some of them cannot.
   III. The user must first experience a problem or face some difficulty; then use this experience of others in successfully meeting it.
   IV. Therefore a curriculum must have the actual needs of the pupils in mind and not be based solely upon the past experience of the adults.

D. How to judge the curriculum of a church school.
   I. Apply to it the standards suggested by the following questions:
      1. Is the course based upon experience?

2. Does the fact that this experience is preserved in the form of a book lessen its value to the child?
3. Does it meet the child in his present situation and help him to move forward to a new situation on a higher level of purposing?
4. Is it organized into projects which are properly interrelated and fitted to the stage of growth of the child?
5. Is the experience social and does it include the group's experiences?
6. Is the experience of immediate and present value as well as future?
7. Are the aims of the experiences thus planned for the child Christian?
8. Does the experience provide for mental growth, training in worship and social activity?

E. What to include in a church school curriculum.
   I. The experience of the past which is preserved in
      1. Biblical history and literature.
      2. Extra-biblical material.
         a. Church history, doctrines and institutions.
         b. Social and reform movements, including missions.
   II. The experience of the present.
      1. Fellowship with persons.
         a. Those who are older and are leaders in new enterprises.
         b. Those who are younger and with reference to whom Christian leadership may be developed.
         c. Those of one's own age in organized class and departmental activities.
      2. Acquaintance with things in light of Christian ideal.
         a. The world and natural resources contained in it.
         b. Processes and ways of life.

New Projects Growing Out of the Discussion

1. To select those courses for adolescents which best fit into the conception of the curriculum as a series of planned experiences.
2. To use organized group activity (as class and department) to furnish material for the curriculum.

Selection of the Next Project

V. COURSES FOR ADOLESCENTS

THE PURPOSE of the Project Defined

"To examine the courses available for adolsecents in the light of the conception that the real curriculum is based upon experience."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Do at Least as Much Reading as Will be Required to Write Your Report. In Addition Read Discriminately from the List Given Below

*1. Artman. "Evaluation of Curricula for Week-day Religious Education." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 151-160.

*2. Betts. "The Curriculum." *Religious Education,* Vol. XV, No. 1, Feb. 1920, pp. 8-19.

3. Bibliographies for distribution by the Religious Education Association, Chicago.

*4. Kilpatrick. "A General View and Evaluation of Present Methods." *Religious Education,* Vol. XIV, No. 3, June 1919, pp. 123-135.

5. Publishers announcements of courses, descriptive pamphlets and catalogs, particularly the following:
   a. Those describing the International Graded Series of lessons issued by your denomination.
   b. Those issued by Charles Scribner's Sons, New York City.
   c. Those issued by the University of Chicago Press, Chicago.

6. Texts of any lesson courses which are available. Particularly the texts described in the circular announcements listed above.

7. Copies of "The Canadian Standard Efficiency Tests," prepared by the C. S. E. T. Committee of the National Committee of the Y. M. C. A. of Canada (Toronto), "The Christian Citizenship Training Program," prepared by the Boys' Work Division, International Committee of the Y. M. C. A., and Manuals of the Boy Scouts, the Camp Fire Girls, etc.

Written Report

Select one course from any series you may choose and list what you consider its strong and weak points together with your suggestions for the best way to teach this course to make it effective.

Notes

1. With the exception of the articles by Artman and Betts, the reading will be of a research character and the reader will have to know what he is looking for to get the most returns for the time he spends. Here is a real project which will require good judgment for proper execution.
2. In securing announcements and the like get the latest which are available. Changes are being made in the courses of most denominations and by the publishing houses as well.
3. In the above written report stress your criticism of the material in the course rather than the method of teaching it.
4. In the light of the findings of the previous project, "The Real Curriculum," how does a course of study such as the Graded Series compare with one like the Christian Citizenship Training Program as a curriculum of religious education?

The Class Session

Beginning the Discussion

Discover what courses have been reviewed in the written reports and have some of the criticisms read. The differences of opinion will suggest points of departure.

Developing the Discussion

A—*Suggestive Questions*

1. What is meant by graded courses?
2. Why is it thought necessary to grade courses?

3. What courses are available for use with adolescents?
4. What is the origin of these various courses?
5. What are the aims which each course proposes to follow?
6. What is the difference between an aim to impart knowledge to a child and to get him to act in a desired way?
7. In general, what difference do you find in the courses for younger children and adolescents with respect to making the Biblical material the emphatic basis for study?
8. What criticisms have you to offer with respect to the several courses you have examined?
9. If we say that in certain of these courses there is an absence of the pupil's problem, what is meant?
10. How shall we use these courses as curriculum material?
11. Can you suggest any special courses offered for adolescents which you think of special value to them?
12. What are some of the outstanding problems which courses for adolescents ought to meet?
13. See question (4) under notes above.

B—*Notes for the Leader*

1. Have copies of the circulars and texts present and compare the courses as to aims, contents, material and method of teaching.
2. Not much ground can be covered in this way but at least a method of approach can be gained.
3. Some may feel that since most courses have drawbacks one had best give up in despair. Not so! Begin with what we have and move ahead, being bound to no course or method but using all we can of each.
4. Lead the members of the group to develop the scientific attitude so that they will let no aim but "the best course for my class" enter into their choice of a series of lessons.

5. Pay particular attention to the point of view set forth in the article by Artman and its application to the selection of courses for adolescents.

A Tentative Organization of the Discussion

A. Courses available for adolescents
   I. Denominational courses.
   II. The International Graded Series.
   III. The Constructive Studies (University of Chicago).
   IV. The Completely Graded Series (Scribner's).
   V. The Abingdon Religious Education Texts.
   VI. "Life Program" Courses:
      a. The Canadian Standard Efficiency Tests.
      b. The Christian Citizenship Training Program.
      c. The Boy Scouts program.
      d. The Camp Fire Girls program, etc.
B. A brief evaluation of certain of these courses.
   I. The International Graded Series:
      a. Purpose implies growth in Christian character.
      b. Is well graded, possibly carrying sharpness of division too far.
      c. A compromise between conservatism and liberalism in theology.
      d. Has been revised at a number of points to meet problems of child more adequately.
      e. Historical in approach and broadly Christian in spirit.
      f. Activity is secondary to knowing—the handwork is to impress the truth learned instead of having a value of its own.
      g. The courses for young people are better adapted comparatively to the student's needs than the elementary courses.
   II. The Constructive Studies (University of Chicago).
      a. Originated in the idea of teaching modern scriptural views to the mass of the people.
      b. Good organization of material.

c. Text books with chapter divisions and well bound.
d. Scholarship emphasized—good methods of interesting pupils.
e. Memory work and work books provided.
f. Course is viewed as material to be given to child so that he may apply it to handwork and possibly life.

III. The Completely Graded Series (Scribner's).
a. A business enterprise.
b. Good selection of intellectual content material.
c. Many of the texts attractively bound.
d. A course with a many sided approach to the intellectual heritage of Christianity.
1. Story approach for little child.
2. Junior Bible for older children.
3. Biographical approach for Junior age.
4. Ethical problems.
5. Development of the Bible and church history.
6. Comparative religions and missions.
e. The several courses for adolescents are designed to meet the needs of youth, but put greater emphasis upon content material than upon their real problems.

IV. The Abingdon Religious Education Texts.
a. Published primarily for week-day schools.
b. Make good impression through printing, binding and illustrations.
c. Contain well selected Biblical and extra-biblical material.
d. Based upon theory that knowledge will guarantee conduct.
e. Usable as good experience-material to assist pupil in meeting life situations, but when used as series of texts they are mechanical.

V. "Life Program" courses:
   a. For an evaluation see article by Artman, particularly pages 159-161.

C. Suggestions for courses to meet specific needs of young people.
   I. Observation-discussion courses to assist in choice of life work in accordance with Christian principles.
   II. Courses having as a basis community problems and a Christian standard of citizenship.
   III. Courses designed to prepare for undertaking responsibilities of family life with Christian standard in view.
   IV. Courses preparing for fellowship in the church.

Other Projects Originating in the Above Discussion

1. To use existing courses in such a way that the needs of the pupils shall be adequately met.
2. To emphasize methods of teaching which shall put growth in Christian character and activity above the imparting of knowledge.
3. To build a well balanced program of life activity for our young people with the Christian standard in mind.

Selection of the Next Project

VI. HABIT FORMATION AND CHARACTER BUILDING

THE PURPOSE of the Project Defined

> "To develop Christian character in our pupils by helping them to form habits, and make choices which are motived by Christian ideals."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read at Least One of These Reference Assignments

1. Betts. *How to Teach Religion.* Chapter VI.
* 2. Coe. *A Social Theory of Religious Education.* Chapter XIV. See also "Habit" in the index.
* 3. Hartshorne. *Childhood and Character.* Chapters XI, XII, XIII, XVII.
* 4. James. *Psychology (Briefer Course).* Chapter X.
5. Kirkpatrick. *Fundamentals of Child Study.* See under "Habit" in the index.
6. McMurry. *How to Study.* Pages 206-208, 212-213.
7. Norsworthy and Whitley. *Psychology of Childhood.* Chapter XI.
8. Sheridan and White. *Learning and Teaching.* Chapter VI.
9. Strayer. *A Brief Course in the Teaching Process.* Pages 43, 97.
10. Strayer and Norsworthy. *How to Teach.* Chapter IV.
11. Thorndike. *Educational Psychology (Briefer Course).* Part II.

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Observation Report

As a piece of observation work study the habits of the best and worst pupils in your class, or some class you may choose to visit. Carefully list in a written report the specific habits of each.

Note

Do not think of general goodness or badness as a habit —nor inattention in general, nor lack of courtesy, etc. But look for inattention, lack of courtesy, and the like, or their opposites, under some particular circumstances, to certain persons and in certain places. Habits are more often specific than general.

Questions for Thought

1. What rule or standard would you lay down which should determine the nature of the habits a child should form?
2. How would you go about it to form a desired habit in one of your pupils?
3. How would you break him of an undesirable habit?
4. What are James' laws of habit formation?

The Class Session

Beginning the Discussion

Have a number of the lists prepared by the members of the group read. It will become apparent that the work of the teacher may be thought of as the formation of certain habits and the suppresion of others. The question then becomes that of discovering the laws of habit formation. Questions with this aim in mind will keep the discussion going from this point.

Developing the Discussion

A—*Questions*

1. What are some of the habits which our pupils have or should have which are in accordance with the Christian ideal of life?
2. What are some habits which oppose the Christian ideal?
3. How are habits formed?
4. What are the two most important laws of habit formation?
5. Why is mere repetition not enough?
6. What is the advantage of forming habits?
7. Should all life be habitual to the extent of being automatic?
8. How far are habits transferable from one situation to another?
9. What are the factors which make for the formation of habits?
10. What is there about the nervous system which makes habits possible?
11. What do we mean by saying that we fight one instinct with another?
12. How far should one's habits conform to the generally accepted moral standard?
13. What other kinds of habits are there in addition to the physical?

14. How would you seek, for example, to establish the attitude of reverence among your pupils?
15. How do you relate the matter of character development to the forming of habits?

B—*Notes for the Leader*

1. Stories and illustrations of the formation of habits will be helpful if they are to the point and illustrate the law of exercise (repetition) and effect (satisfaction). We must not forget the latter!
2. Blackboard statement of the outstanding points will clarify them.
3. An excellent study of a habit and scientific methods of dealing with it is to be found in *American Youth* for November, 1920, by W. H. Burger. The title is "How Extensive is Gambling among Boys?" If many of our church school workers went to the trouble to analyze studiously the habits of their pupils in this fashion and then offer a constructive program, the results would be astoundingly manifest.
4. Observe what Coe has to say about the kind of character "that outruns the conventional social code." (*A Social Theory of Religious Education.* P. 185.)

A Tentative Organization of the Discussion

A. Life is made up of many distinct habits.
   I. The good and bad habits of our pupils.
   II. Character is dependent upon the formation of habits.
   III. What is habit?—"Habit in its simplest form is the tendency to do, think or act as one has done, thought or acted in the past." (Strayer and Norsworthy)—feeling included.
   IV. How form desired habits and through them a Christian character in our young people?

B. The process of habit formation.
   I. The basis is found in the child life:
      a. Plasticity of the nervous system.
      b. Early habits are instinctive.
      c. Habits may be physical, intellectual or emotional.
   II. The laws of habit formation
      a. Exercise (repetition)—is intensified when an instinctive basis is present.
      b. Effect (satisfaction or dissatisfaction follows act)—determines the likelihood that the act will be repeated.
      c. James' laws of habit formation.
   III. An example of breaking an old habit in a constructive way. (See reference to gambling above.)
C. Habit and Character.
   I. Habits in a social setting—the conflicts set up as a result.
   II. The motivating of conduct
   III. Moral self consciousness and deliberative group consciousness.
   IV. The highest type of character.

New Projects Which May Arise from the Above Discussion

1. So to direct the lives of adolescents that desirable habits will be formed (a continuation of the aim of the present project).
2. To interest our young people in surroundings that appeal to the higher instincts.
3. To develop such habits as will make for the attitude of worship.
4. To develop skill in arranging situations that will make the highest kind of appeal to the young people whose habits we are seeking to form.

Selection of the Next Project

VII. INTEREST AND ATTENTION

THE PURPOSE of the Project Defined

"To discover and use the best methods of arousing and maintaining interest and attention in our teaching."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read One or More of the Following References

1. Betts. *How to Teach Religion.* Chapter X and pages 79-80, 82, 170-176.
2. Coe. *A Social Theory of Religious Education.* Pages 109-110, 154.
3. Colvin. *The Learning Process.* Pages 264-266, 283, 286, 287.
4. Kirkpatrick. *The Individual in the Making.* Chapter II.
5. McMurry. *How to Study.* Pages 36-39, 176-178, 185.
6. Norsworthy and Whitley. *Psychology of Childhood.* Chapter VI.
7. Sheridan and White. *Learning and Teaching.* Chapters III, XIII.
8. Strayer. *A Brief Course in the Teaching Process.* Pages 24-27, 35, 45.

*9. Strayer and Norsworthy. *How to Teach.* Chapter III.

10. Weigle. *The Teacher.* Chapter V.

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Observation Report

Observe an adolescent class for the purpose of noting the attention or inattention of the pupils. Describe in writing what you observe and give the causes of attention or inattention in each instance.

Thought Question

In making your observation and report ask yourself: "Upon what was the attention of the pupils centered? Was this the most important thing to which to have their attention directed?"

The Class Session

Beginning the Discussion

Have some of the observation reports read. The reading will reveal that the causes of inattention and lack of

interest are found in the fact that the subject matter often fails to take account of the pupil's natural interests

Developing the Discussion

A—*Questions*

1. What is implied when we try to "*make* the lesson interesting"?
2. Can there be attention when the pupil is not interested?
3. Does this suggest that there are several kinds of attention?
4. When was the attention of the class you observed at its highest point?
5. Why was it not kept there?
6. What ought a teacher to know in order to secure attention from his pupils at the opening of the class session?
7. What do we mean when we say that the attention was on the teacher?
8. What makes transfer of attention from the introduction of the lesson to the truth we are trying to teach so difficult?
9. Give some poor methods of securing attention.
10. Why do you consider these methods poor?
11. What good methods can you suggest? What makes them good?
12. What physical features or distractions rob attention in many church school classes?
13. What would you say the question of attention and interest might tell us about the kind of subjects to be included in the curriculum?
14. When is it justifiable to use forced attention? Derived?
15. Should the class as a whole rebuke inattention rather than the teacher? Why?

B—*Teaching Suggestions*

1. Reference may be made to the project of discovering the nature of the real curriculum which resulted in the conclusion that the curriculum should be the experience of the past used to solve the present difficulties of our pupils. When this is done interest will be immediate and attention free.
2. The story of the little girl who gazed in eagerness at her teacher throughout the entire lesson only to say at the close, "Miss B., the lower part of your mouth moved all the time, but the upper part didn't move once!" is an illustration of misdirected attention. True attention to the personality and external appearances of the teacher are worth-while in many cases, but if the interest does not move from that point to the idea under discussion, the value is lost.
3. Some final summary of methods for securing and maintaining attention and interest should be made on the board.

A Tentative Organization of the Discussion

A. Interest and attention defined.
   I. Definition of attention.
   II. The relation of interest to attention.
   III. Value of interest and attention to good teaching.
   IV. The psychological basis of attention.
B. The nature of attention.
   I. The several kinds defined.
      a. Forced.
      b. Derived.
      c. Free.
   II. Contrast with each other.
      a. Values and place of each.
      b. Ultimate aim to secure free attention.
C. How to secure immediate free attention.
   I. Know one's pupils thoroughly.

II. Use such material as will satisfy the best of their present interests.
III. Poor methods of securing attention.
  a. "Sugar-coating" the real medicine.
  b. Trying to make transfers, as by analogy.
  c. Attention to an external authority, as the teacher, or to some external standard, and the like.
IV. Some rules for improving attention.
  a. Keep the interest in the heart of the subject.
  b. Let any authority exercised be by the group as a whole.
  c. Study the interests of the pupils and begin with these.
  d. Have a worth-while lesson to teach.
  e. Get back of the material to experience.

New Projects Which May Grow Out of This One

1. To discover and utilize subject matter which is nearer to the present life of our pupils.
2. To improve certain aspects of the technique of our teaching, such as descriptive ability, choice of illustrative material, the proper use of questions, and the like.
3. To unite the interests of the group we are teaching into a single group interest.

Selection of the Next Project

VIII. THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATION

THE PURPOSE of the Project Defined

"To discover and utilize whatever may be found practicable in the project principle of teaching."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read the Article by Kilpatrick and One Other of the Collateral Assignments If Possible

1. Betts. *How to Teach Religion.* Chapter VI.
2. Branom. *The Project Method in Education.*
3. Coe. *A Social Theory of Religious Education.* Pages 80-84.
* 4. Coe. "Opposing Theories of the Curriculum." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 143-150.
5. Dewey. *How We Think.* Chapter VI.
6. Earhart. *Types of Teaching.* Pages 7-22.
* 7. Hosic. "The Application of Modern Methods to Week-day Religious Instruction." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 164-166.
* 8. Kilpatrick. *The Project Method.*
9. McMurry. *Teaching by Projects.*
10. Sheridan and White. *Learning and Teaching.* Chapters XVIII, XIX.
11. Stevenson. *The Project Method of Teaching.*
12. Strayer and Norsworthy. *How to Teach.* Chapter VII.

13. Tallman. "New Types of Class Teaching." *Religious Education,* Vol. XII, No. 4, Aug. 1917, pp. 271-280.
14. *Ten Years of the Union School of Religion.* Union School of Religious Bulletin for 1919-1920, pp. 21-29.
15. Weigle. *The Teacher.* Chapter X.
*16. See also a number of articles by Kilpatrick, Hosic and others in the *Journal of Educational Method,* September 1921 to date.

Written Report

Describe in writing some project or enterprise with a social or religious motive which you have observed a class in a church school plan or execute. If you have not observed such a project describe one which you think would be worth taking time from the class hour to discuss or for which to make plans. Tell what the situation is which justifies the planning, what the plan might include and how it might be carried out.

Note

It is obvious that no one unacquainted with this new principle in the field of educational method can fully grasp its significance in one discussion. This does not, however, warrant anyone's failure to discover all that he can. Much will depend upon the attitude of the leader as to the profit that will be obtained from one's first approach to the problem.

The Class Session

Beginning the Discussion

Have a number of the descriptions of projects read. The discussion may be begun by questions calling for an evaluation of the projects as compared with the formal teaching of the lesson.

Developing the Discussion

A—*Questions*

1. Why is it that it is so difficult to maintain interest in the average church school lesson?
2. Is there the same lack of interest in discussing what the class shall do to help in the picnic or how it shall give a dinner to a needy family?
3. What do we mean when we speak of learning by doing?
4. What is the educational theory back of handwork, play activities and the like?

5. What are the tendencies in public education which have grown out of the idea that one is fitted for life by actually doing the things he is to do as a grown-up?
6. What does Kilpatrick mean by the project method as applied to education? (Many further questions upon this subject should be formulated.)
7. Are there any reasons why this principle is easily applied in the field of religious education?
8. How might the several types of projects be used in church school teaching?
9. How would the adoption of such a principle in the field of religious education affect the curriculum?
10. How might one begin the use of this principle without breaking away entirely from the present methods?

B—*Teaching Suggestions*

1. Emphasize the fact that even more than the public school the school of religion has used the project idea. To be sure, not as an educational method, but as a duty. Nevertheless it has had immense teaching values, perhaps far in excess of the facts taught formally.
2. Have ready examples of church school projects that have been tried. Describe and show their educational values; that is, how the pupils learned to be Christians by doing purposeful Christian service rather than by merely acquiring facts as to what a Christian ought to be.
3. Study Kilpatrick's article, *The Project Method,* thoroughly. Even though but scant attention could be paid to it should but one hour be available for this discussion, it will be worth while.
4. Consider the organization of this group of lessons from the project viewpoint.

A Tentative Organization of the Discussion

A. Factors influencing the rise and development of the project idea.
   I. Factors related to method of teaching.
      a. Difficulty of securing spontaneous attention and interest.
      b. The "learning by doing" concept.
   II. Factors relating to the utility of what is learned.
      a. Demand for a practical education that can be directly used in life.
      b. Demand for education useful to the child at every point and not merely in a future stage of his growth.
      c. The demand for a socially and democratically useful type of education.

B. Definition and explanation of the project method.
   I. The project may be defined as a "purposeful act" which is "the typical unit of the worthy life in a democratic society" (Kilpatrick).
   II. Other characteristics emphasized.
      a. Wholeheartedness of purposing.
      b. Activity.
      c. Worthy life of the present.
      d. Preparing for the life ahead.
      e. Taking place in a social group where the checks of deliberative group action are present and working.
      f. The learners will, "as an embryonic society, make increasingly finer discriminations as to what is right and proper."
   III. Kinds of projects (according to Kilpatrick):
      a. 'Where the purpose is to embody some plan or idea in external form, as building a boat, writing a letter, etc.'
      b. 'Where the purpose is to enjoy some esthetic experience, as listening to a story, appreciating a picture, etc.'

c. 'Where the purpose is to straighten out some intellectual difficulty, to solve some problem.'
d. 'Where the purpose is to obtain some item or degree of skill or knowledge, as learning the irregular verb in French.'

C. The propect method applied to religious education.
I. Why particularly valuable and adaptable:
a. Makes living and learning synonymous.
b. Emphasizes activity as a part of the curriculum.
c. It immediately reaches the ultimate goal of all learning, namely, to get something done, to be productive.
d. It is conducive to pupil purposing.
e. It is equally suited to the several phases of religious education, instruction, worship and service; and through it these three aspects are successfully fused into one process.
f. It is social and based upon cooperation.
g. It allows for deliberative group action. The teacher is the group leader, amenable to the laws of a democratic society.
II. Suggested use of the several types of the project idea in religious education.
a. Embodying an idea in external form:
1. Taking offering for sick family.
2. Visiting sick members of class or school.
3. Making pictures, maps, furniture for some other part of school.
4. Keeping a class log or book.
5. Conducting devotional exercises for the department.
6. Furnishing milk to babies.
7. Furnishing Thanksgiving dinners to neighborhood families.
b. Enjoying an esthetic experience:
1. Appreciation of pictures in class or visit to art gallery.

2. Worshiping (partially this type).
3. Appreciation of a kind of literature in the Bible.
4. Taking a sympathetic attitude toward a heroic character.
5. Enjoying singing.

c. Solving a problem:

It is clear that much of the present work thought of as the discussion of topics may be placed under this head. Discussions of the activities involved in other types of projects will belong here also. Such problems as the following are characteristic of adolescent life:

1. To choose the form of life service for which one is best fitted.
2. To select the best college to attend.
3. To decide what side to take in an election issue.
4. To understand the reasons for joining the church.
5. To decide whether to forgive a friend who has wronged one.

d. To obtain skill or knowledge:

1. Drills on Biblical facts.
2. Memorizing verses of scripture, songs, books of the Bible, and the like.
3. To acquire a clear outline of the life of Christ.
4. Review lessons.

III. Scope of Projects.

From the above it is evident that this will revolutionize our present conception of the curriculum. Experience will be the basic material rather than texts. Logical divisions of subject matter will give way to psychological. Each project will bear such relation to others as actual experiences in life bear to each other, varying in size and growing out of and leading to each other.

Projects Growing Out of the One Just Discussed.

1. To utilize the project concept in the organized class or department to develop the Christian life of adolescents.
2. To determine the place of the teacher when the project principle is utilized.
3. To teach certain minimum essentials by the project method.
4. To select, organize and set going those projects which will be of greatest value to the religious development of the adolescent pupil.

Selection of the Next Project.

IX. ORGANIZED GROUP ACTIVITY

I. IN THE SUNDAY* SCHOOL

THE PURPOSE of the Project Defined

"To use the organized group activity now recognized as a function of our Sunday schools to begin the development of the project method in the teaching of religion."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

One or More of the Following Should Be Read

1. Betts. *How to Teach Religion.* Chapter VI.
2. Bower. *The Educational Task of the Local Church.* Chapter VI.
3. Coe. *A Social Theory of Religious Education.* Page 81.
4. Dewey. *Democracy and Education.* Chapter II.
* 5. Hutchins. *Graded Social Service in the Sunday School.*
6. Moxcey. *Leadership of Girls' Activities.*
7. Richardson and Loomis. *The Boy Scout Movement Applied to the Church.*
8. Strayer. *A Brief Course in the Teaching Process.* Chapter XII.
9. Strayer and Norsworthy. *How to Teach.* Chapter XI.

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* The use of the term *Sunday School* has been retained in this project plan to differentiate the Sunday session from other educational meetings and classes in the church.

*10. Union School of Religion Bulletin. *Ten Years of the Union School of Religion.*

11. Denominational and non-denominational bulletins, pamphlets and reports which show the phases of activity being stressed by leaders in the Sunday school field.

Prepare a Written Report to Include

1. A list of things that organized Sunday school groups of your acquaintance have done of a project nature.
2. A description of one project or activity which your class has undertaken which you consider to have been valuable as a means of Christian education.

Notes

1. Do not include in the above report things that were done to please the teacher or simply to illustrate some fact that has been learned, as of the handwork type, but a project entered into wholeheartedly *with a Christian motive.* Tell also why you think the activity had such a value.
2. In the matter of reading try to read at least one of the references to the theory of purposeful social activity. Then in addition select some of the readings describing the practical application of the principle.
3. Review again the readings bearing on the project method.

The Class Session

Beginning the Discussion

Have reports of the activities of the classes or departments read. The varied nature and extent of the activities now being carried on will be revealed. Apply the test of their value as a means of Christian education to some of these activities. Some will be found to be worthwhile in themselves because they are motivated by a Christian purpose, while others will have lesser value.

Developing the Discussion

A—*Questions*

1. What is meant by a socialized recitation?
2. Why is it that the programs of such organizations as the Boy Scouts are made up largely of things to be done?

3. What does it mean to be a Christian?
4. What is the purpose of the organized class in the church school? Of the organized department?
5. Who runs the class? The department? The school as a whole?
6. How might we classify the activities of the classes?
7. Do classes ever use their organization to learn facts?
8. Would the fact that a department was organized have anything to do with the question of departmental worship?
9. What would you say in reply to one who argued that the children did things so poorly that it spoiled the effect?
10. How can group activity be expressed?
11. How about the value to Christian education of a class business session?
12. Could the study of the lesson be a group activity?
13. What could an organized group do during the week?
14. What is the difference between having something for the young people to do and doing something worthwhile in itself?
15. What are some of the educational results from the standpoint of Christian character of such organized group activity as we have been discussing?

B—*Suggestions to the Leader*

1. Placing classifications of activities on the board will aid. For example, projects having to do with instruction, with worship and with service may be one of several ways of arranging activities.
2. Be prepared with descriptions and evaluations of various examples of projects which organized classes or departments or other church school groups have worked out.

3. Make clear the difference between activity which is merely something to do and activity which has a distinctly Christian motive, as for example, between pasting pictures and similar *busy work* and making a scrap-book to present to some friends to make them happy.

A Tentative Organization of the Discussion

A. The active organized group is characteristic of present educational practice.
   I. The socialized recitation and the project idea show the direction of public education for social efficiency.
   II. Organizations working with adolescents have social and recreational programs to develop character.
   III There is a definite effort to train for citizenship by using young people to assist in community projects.
   IV. A movement is beginning to develop the Christian life by using the organized class and department in the Sunday school.

B. Organized activity in the Sunday school:
   I. Units of organization:
      a. The class—best developed thus far.
      b. The department—beginnings of democratic organization.
      c. The school as a whole—least developed democratically.
   II. Purpose of organized activity:
      a. Instruction—intellectual projects of the investigation and discussion type, including the intellectual aspects of the other types.
      b. Worship—programs of worship planned and conducted by young people (See U.S.R. Bulletin, pp. 4, 28, 29).

c. Service—planning and carrying out a piece of definite Christian service. The intellectual and worshipful side of activity is involved as well as physical effort.

III. Methods by which the group does these things:
  a. The business meeting on Sunday or during the week.
  b. The lesson discussion.
  c. Midweek meetings in some cases for—
    1. Study and discussion of the lesson.
    2. Recreation and athletics.
    3. Social and fellowship purposes.
    4. Parliamentary practice and debating.
    5. Worship and devotion.
    6. Execution of service projects.

IV. What is being done:
  a. For denominational activities see the leaflets issued by the several churches and Sunday school boards.
  b. For interdenominational progress see the pamphlets of the International Sunday School Association.
  c. For work in extra-church organizations secure the reports and manuals of such organizations as the Boy Scouts, Camp Fire Girls, and the like.
  d. For work of the Union School of Religion see the bulletin for 1920.

C. Values for religious education.
  I. Through this activity learning takes place far more effectively than in the former methods of teaching.
  II. All sides of life are developed symmetrically—the group organization tends to give all around development.
  III. The development of the self:
    a. Initiative and leadership strengthened.
    b. Personal and individual thinking and evaluation.

IV. Growth in democratic citizenship and social living:
   a. Respect for the majority decision.
   b. Responsibilities and burdens borne as a member of the group.

V. Makes for Christian motivation of life. The projects undertaken must be valued in the light of the Christian purpose by the children rather than by the teacher only.

New Projects Which May Develop Out of the Above Discussion

1. To take one's part as the teacher of an organized Sunday school class in such a way as to develop the highest Christian character in them.
2. To have an increasing number of fruitful projects ready to suggest to the young people who are members of our classes.
3. To be able to suggest these projects in the most natural way at the proper time.
4. To get the class or department to consider their worship service as a project needing execution.

Selection of the Next Project

X. ORGANIZED GROUP ACTIVITY

II. IN THE YOUNG PEOPLE'S SOCIETY

THE PURPOSE of the Project Defined:

> "To develop the organized group activity in our young people's societies along project lines."

A SUGGESTED PLAN for its Execuiton:

To Prepare for the Class Discussion

Read from among the Following References

1. Blashfield. "Young People and the Church School." *Religious Education,* Vol. XV, No. 2, April 1920, pp. 95-98.
*2. Coe. *A Social Theory of Religious Education.* Pages 231-235, 267.
3. Cope. *Religious Education in the Church.* Chapter XV.
4. Various denominational and non-denominational pamphlets and leaflets revealing the activity carried on by the several types of young people's societies both within and without the church.
5. Many of the readings listed under the project entitled "Organized Group Activity, 1. In the Sunday School" will be found helpful in preparing for this discussion also.

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Investigation and Report

Make a study of the young people's society in your church somewhat as follows: (a) Show the relation which it bears to the Sunday session of the church school as an agency of Christian education. (b) Make a list of the projects with a Christian motive which it has carried out during the past year. (c) Describe clearly one of these projects showing how it had Christian educational value for the young people.

Thought Questions

These are not intended to be answered directly, but are given to set you thinking along the line of the report and the discussion.

1. What part does the young people's society play in the program of Christian education in your church?
2. How far is there a duplication of membership between the Sunday school and the young people's society?

3. How far is there a duplication of purpose or of work?
4. Do the Sunday school and the young people's society together furnish a complete program of Christian education for the church?

The Class Session

Beginning the Discussion

The reading of the reports will show the possibilities of the use of the project principle in the young people's society. At some point in the reports there will also be revealed the need for correlating all the educational agencies of the church in one unified program. After the need for some kind of correlation has been shown, the way will be open for a discussion of what Christian activities the young people's society and other organizations or adolescents in the church can engage in with profit.

Developing the Discussion

A—*Questions* (*Note also the thought questions in the assignment.*)

1. What are the various organizations in the church which aim to provide Christian education for the young people?
2. What is the purpose of each?
3. Does the young people's society provide an opportunity for Christian education not provided by the Sunday school?
4. What activities of a project nature are carried on by the young people's society?
5. How valuable for Christian education is the program of recreation carried on by the young people's society? The missionary society? The temperance society, etc.?
6. How do you think the value of the work of the young people's society compares with that of the Sunday school viewed from the project viewpoint?

7. Can you suggest any projects which you think your young people's society ought to take up?
8. What seems to be the nature of most of the projects of the young people's society? Of the Sunday school class?
9. Do these facts suggest any way by which the correlation of these two agencies might be begun?
10. How can this principle of correlation be applied so as to unify the work of all the organizations doing work with adolescents within the church constituency?
11. How can the young people's organizations within the church be correlated with those outside the church such as the Y. M. C. A., the Scouts, the Camp Fire Girls, and the like?

B—*Teaching Suggestions*

1. We must bear in mind that the religious education program of the church is not limited to the Sunday school. There are many organizations within the church which are just as truly educational which are seeking to develop Christian character in our adolescents. One of the most important and influential is the young people's society (or societies, for many churches have more than one). Clearly any desire to develop skill in teaching young people of adolescent age must take account of these other agencies. Hence this project "to develop the organized group activity in our young people's societies along project lines."
2. One of the important problems therefore which is involved in the carrying out of this project is that of securing a correlated and unified program for the church which shall take account of every adolescent within the consistuency and of every agency engaged in his religious education. It is to be hoped that some appreciation of the seriousness of this problem together

with the beginnings of a solution will be the outcome of this discussion.

3. Care must be taken, however, that the central purpose of the project is not lost sight of, namely, to develop the principle of organized group activity as a means of Christian education through the agency of the young people's society. The nature of the present activities, their educational values and the possibilities of further development should be central.

A Tentative Organization of the Discussion.

A. The educational program of the church.
   I. Includes the work of all the organizations dealing with children in the church.
   II. Typical agencies training young people in the church.
      a. The Sunday school.
      b. The young people's societies.
      c. The missionary societies for young people.
      d. The temperance societies.
      e. Boys' and girls' clubs.
   III. Problem of correlating these agencies.
      a. Arises because of
         1. Duplication of parts of program.
         2. Places where no work is done.
      b. Need for a unified program
         1. Giving adequate religious education to every adolescent without waste and duplication.
         2. Most apparent in case of the Sunday school and the young people's society.
      c. Efforts being made to correlate
         1. By means of a central educational committee for church.
         2. By a scheme of federation without destroying the identity of either organization (See article by Blashfield).

B. Organized activity in the young people's society.
   I. Types of activity.
      a. Devotional meetings.
      b. Service work of varied types.
      c. Recreation and fellowship.
      d. Educational classes.
   II. Strength and weakness of the young people's society from the educational viewpoint.
      a. The positive values.
         1. It develops in the members spontaneity and freedom of initiative.
         2. It offers training in democratic social living.
         3. Is a training for work of the church.
         4. Puts emphasis upon life service program.
         5. Offers a program for all sides of life.
      b. Weaknesses.
         1. Often a danger of mere emotionalism predominating.
         2. Frequently lacks proper leadership and supervision.
         3. Works apart from the educational program of the church and may duplicate the work of the Sunday school.
         4. Its devotional meetings often tend toward a second preaching service.
         5. Tends to become a substitute for participation in regular program of church activity.

C. Developing activity in the project direction.
   I. Utilizing present activities.
      a. Improving the quality of the service program by
         1. Doing constructive as well as remedial service.
         2. Following local needs rather than set program.

b. Improving the educational program by
   1. Correlating it with the service projects.
   2. Basing study upon the present problems of the young people in place of scheduled course.

II. New lines of endeavor.
   a. Following lead of the project method as it is developing in the Sunday school (See project, Organized Group Activity 1. In the Sunday School).
   b. Consult the programs of such organizations as the Boy Scouts, Camp Fire Girls, and the like.

Other Projects Which May Grow from the Above Discussion.

1. To develop the organized activity of the other educational agencies within the church in accordance with the project principle.
2. To begin the correlation of the educational programs of the various young people's organizations into a unified whole.
3. To improve the devotional program of the young people's society by application of the project idea.

Selection of the Next Project.

XI. ORGANIZED GROUP ACTIVITY

III. IN THE WEEK-DAY SCHOOL

THE PURPOSE of the Project Defined.

> "To correlate the organized group activity of the week-day classes with that of the other branches of the church school with a view to securing a unified religious education program for our adolescents."

A SUGGESTED PLAN for its Execution.

Select for Study One or More of the Following References.

1. Artman. "Evaluation of Curricula for Week-Day Religious Education." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 151-160.
2. Betts, Sargent and others. "The Aims of Week-Day Religious Education." *Religious Education,* Vol. XVII, No. 1, Feb. 1922, pp. 11-32.
3. Coe. "Opposing Theories of the Curriculum." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 143-150.

* 4. Cope. "Significance of the Week-Day Conference." *The Church School,* Vol. III, No. 9, June 1922, pp. 400-401.

5. Cope. *The Week-Day Church School.*
6. Cope. (editor). *Week-Day Religious Education.* (This book includes the survey and many papers together with graphs and charts.)

* 7. Hartshorne. "New Light on the Week-Day Church School Movement," *The Church School,* Vol. III, No. 9, June 1922, pp. 398-400.

8. Hosic. "The Application of Modern Methods to Week-Day Religious Instruction." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 164-166.
9. Shaver. "A Survey of Week-Day Religious Education." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 83-142 (Also included in *Week-Day Religious Education,* reference 6 above).
*10. Shaver. "Week-Day Religious Education." A chapter in a forthcoming book to be issued by the Committee on the War and the Religious Outlook of the Federal Council of Churches, entitled *The Teaching Work of the Church.*
11. Squires. *The Week-Day Church School.*
12. Winchester. "An Evaluation of the Aims of Week-Day Schools." *Religious Education,* Vol. XVII, No. 3, June 1922, pp. 197-200.
13. Winchester. "Correlation of the Week-Day Curriculum and the Sunday Church School Curriculum." *Religious Education,* Vol. XVII, No. 5, Oct. 1922, pp. 361-366.
*14. A report of the discussion and findings of the Week-Day Conference is given in *Religious Education* for June 1922.
15. Additional articles are to be found in *Religious Education* for Feb., April, June, and Oct. 1922 and in *The Church School* for Aug., 1921 and Sept. and Oct., 1922.
16. Denominational leaflets and manuals also should be consulted.

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For Observation or Investigation.

Undertake one of the following, preferably (1):

1. Observe a session of a week-day school or class with a view to discovering such facts as the course of study used, the method of teaching, the aim of the school, its relation to the Sunday session, and other facts you think important.
2. Study carefully one of the references marked (*) above and in a brief written report indicate your reaction to it. The references thus designated are recommended for their brevity.

Note

Perhaps no movement in the field of religious education within recent years has had greater significance than that for week-day religious instruction. The survey and conference carried on under the auspices of the Religious

Education Association early in 1922 revealed not only certain facts as to growth but raised fundamental questions as to the aims and methods of religious education.' It is hoped that a number of the above references can be thoughtfully studied and discussed.

The Class Session

Beginning the Discussion

It is desired that in the reports ready for presentation both (1) and (2) will be represented. After having a few observation reports read follow with criticisms of reading references. The latter will raise discussion in case the observation reports do not.

Developing the Discussion

A—*Questions*

1. What is meant by week-day religious education?
2. Where has it been carried on successfully?
3. What types of schools are there?
4. What are the most difficult problems in connection with the establishing and maintaining of week-day schools of religion?
5. What is the aim of the week-day school? (See reference 2.)
6. What is its relation to the public school?
7. What is its relation to the church and Sunday school?
8. What curricula have been found most successful? Why?
9. In what ways does the work of the week-day schools differ from that of the Sunday school?
10. How are the teaching methods to be compared with the Sunday school? With the public school?
11. What contribution has the week-day movement made to religious education?
12. What are the problems growing out of the movement?

B—*Suggestions for the Leader*

1. The charts, published in *Religious Education,* June 1922 and in the book listed as reference 6 may be used to bring out certain facts and make them impressive.
2. Avoid spending too much time on statistical details showing the growth of the movement, pupils attending and types of organization. Seek to stress those points having to do with the significance of the movement for religious education in general and the outstanding problems with reference to a unified program of Christian character training for our young people.
3. Show the possibilities of a coordinated program for a community in such a scheme as involved in the use of the Canadian Standard Efficiency Tests or the Chrisian Citizenship Training Program.
4. Seek to have the class discover to what extent and in what ways week-day classes can be conducted utilizing the project principle.
5. In accordance with this principle evaluate existing curricula, particularly those now being issued by the several denominational publishing houses.

A Tentative Organization of the Discussion

A. Rise of week-day movement.
   I. Week-day religious education not entirely new idea.
   II. But present day type is distinctive.
   III. Growth.
      a. Gary schools first.
      b. At present over six hundred separate schools.
   IV. Causes of movement.
      a. Desire for more religious education.
         1. "Spiritual" illiteracy.
         2. Growth of educational agencies within the church.
         3. Many extra-church agencies dealing with improvement of child life.

b. Increased emphasis upon education as a method of advancing religion.
   1. Rediscovery of Jesus' method.
   2. Close relationship to public schools.

B. Present status of movement.
   I. Aims of week-day schools.
      a. From viewpoint of motive in establishment.
      b. From viewpoint of what is to be taught.
      c. From viewpoint of how teaching is to be done.
      d. From viewpoint of those to be reached.
   II. Types of schools.
      a. Denominational or individual church.
      b. Denominational-cooperating (through loose federation of churches).
      c. Neighborhood or city system (churches maintaining union schools).
      d. Community (uncontrolled by churches directly).
   III. Organization and administration.
      a. Financial support.
      b. Salaries of workers.
      c. Buildings and equipment.
      d. Organization for instruction.
      e. Pupils enrolled.
      f. Teachers and their training.
      g. Supervisors and their training.
   IV. Course of study.
      a. (See article by Artman, reference 1.)
      b. Problem of securing adequate course.
      c. Trend toward new type of curriculum.
   V. Methods of teaching.
      a. Drill and catechism.
      b. Lecture and preaching.
      c. Discussion.
      d. Expressional activity (various types).
   VI. Relation to other educational agencies.
      a. Home.
      b. Public school.

c. Extra church agencies, as Scouts, Y. M. C. A., etc.
d. Church and Sunday school.

C. Evaluation of the week-day movement.
I. Bases of judgment.
a. Survey.
b. Conference and findings.
c. Attitude of public education leaders.
II. Findings.
a. Aims must be more clearly stated.
b. Curriculum must take form of experience in Christian living.
c. Teaching process is to be viewed as helping children engage in Christian enterprise.
III. The movement has led to a demand for *better,* as distinct from *more,* religious education.
IV. Future of week-day schools.
a. Need for increased educational emphasis.
b. Child's religious education program must be correlated.
c. Experimentation should be encouraged.
d. Leadership must be trained.
e. Movement has made very valuable contributions.

Other Projects Arising From the One Just Undertaken

1. To begin the coordination of all the agencies undertaking the religious education of our young people.
2. To build a new type of curriculum for religious education.
3. To base the activity of the week-day schools or classes upon the project principle.
4. To clarify and unify the aims of religious education.
5. To study the work of the vacation schools of religion with a view to coordinating their program with that of the church school.

Selection of the Next Project

XII. SECURING THE COOPERATION OF PARENTS

THE PURPOSE of the Project Defined

"To secure the maximum cooperation from the parents of the young people we are teaching."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Readings (*The one marked* (*) *should be read first*).

1. Coe. *A Social Theory of Religious Education.* Chapter XV.
2. Cope. *Principles of Christian Service.* Chapter VII.
3. Cope. *Religious Education in the Church.* Chapter XVIII.
4. Cope. *Religious Education in the Family.* See table of contents and index.
5. Cope. *The Parent and the Child.*
6. Forbush. *Child Study and Child Training.* (See table of contents.)
7. Moxcey. *Parents and Their Children.*
8. *Religious Education,* articles as follows:

   Gardner, "The Approach of the Church to the Home." Vol. XII, No. 5, Oct. 1917, pp. 351-356.

   *Hartshorne, "Cooperative Study of the Religious Life of Children." Vol. XVI, No. 6, Dec. 1921, pp. 337-346.

   Jackson, "The Church Parent-Teacher Association." Vol. XIII, No. 2, April 1918, pp. 132-135.

   Levi, "Parents as Educators." Vol. XII, No. 5, Oct. 1917, pp. 357-360.

9. Weigle. *The Training of Children in the Christian Family.*
10. Wise. *Child Versus Parent.*
11. Denominational magazines and pamphlets.

Plan for an Experiment in Parental Cooperation

Do one or both of the things listed as (1) and (2) below.

1. Visit the parents of your pupils with a view to interesting them in the work you are doing with their children in Sunday school. Write a report embodying the results of your visits.
2. Devise a plan for securing the cooperation of the parents of the children whom you teach. This plan might include a letter of explanation to be sent to each parent and then a system of reports whereby the teacher is kept informed of the child's activity and suggestions are made which might help the teacher.

Note

It is evident that the above directions intend that parental cooperation shall be studied by making a definite attempt to secure it. In other words we are to learn by doing. Hence the plan called for must be simple and practical rather than theoretical. It is to be hoped that a visit to the home will reveal a point at which the project may have its start.

The Class Session

Beginning the Discussion

One or more of the reports should be read. Questions calling for comparison or criticism of the plans suggested will be sufficient to get the discussion going.

Developing the Discussion

A—*Questions*

1. What are the reasons why parents do not cooperate?
2. Where parental cooperation has been secured, to what may the success be ascribed?
3. In what specific ways can parents be asked to help?

4. Is the lack of cooperation on the part of parents due to ignorance of the work of the Christian church schools?
5. Who is to blame for the indifference of parents?
6. What are the values of a parents' association?
7. What do you think of exhibits, dramatic performances, socials, parents' forums, etc., as means of interesting parents in the religious education of their children?
8. Is the cooperation of parents more difficult to secure in the case of adolescents than in the case of younger children? Why?
9. In what ways can parents be trained to assist the teacher?
10. Of what value to the teacher are reports of the activity of the boys and girls?
11. What would you suggest as elements in a program of religious education for the home circle?

B—*Suggestions for the Leader*

1. In the endeavor to solve such a problem as this two opportunities for failure are to be guarded against. In the first place there is the danger that the discussion will follow in the old ruts that have become so worn and end merely in general discouragement with existing conditions. There is also a danger, even where optimism prevails, of limiting work on the project to planning a theoretical scheme. It may look well because of its comprehensiveness, but is very apt to end on paper. Better see to it that the group *do* one thing to secure the desired cooperation than plan many.
2. Some simple but definite and workable plan for securing the support of parents should be arrived at as a result of the discussion. Plans for its immediate use should be made also. One of our weakest points in a

church school system dependent upon volunteer service is that of a low standard of effort. It is a rare event when any experimental plan gets a fair trial. Many of our methods which have been classed as failures have needed only a reasonable amount of hard work to produce results.

3. While the approach to this project is from the viewpoint of securing the cooperation of parents in the church school, it is apparent that the problem of religious education in the home circle is of necessity involved. We have not two problems, but one, namely, that of providing an adequate and coordinated program of Christian activity in which all agencies working with young people must share.

A Tentative Organization of the Discussion

A. The home as an agency of religious education.
   I. Present indifference on part of parents—causes.
   II. The unity of the religious education process.
   III. The home and parents finally responsible for cooperation.

B. How parents may cooperate.
   I. By development of personal efficiency.
      a. In order to understand children and the teacher's task.
      b. In order to solve problems, such as
         1. Is the Child a Savage?
         2. Are Young People Becoming Worse?
      c. By such means as
         1. Reading and study—lists of books.
         2. Teacher training courses—these are for parents as well as for teachers.
         3. Parents' courses in the church school, fitting parents for every duty in the home.

II. By training their children religiously in the home circle.
   a. The present training very inadequate.
      1. No religious teaching.
      2. Old forms no longer suited.
      3. Can new ways be found?
   b. How solve the problem of religious training in the home.
      1. See such books as Cope, *The Parent and the Child,* etc.
      2. Problem is larger than formal instruction and worship, including
         a′. Daily companionships.
         b′. Public school activities.
         c′. Work and play.
         d′. Reading, etc.

III. By cooperating with church school teachers.
   a. Studying lessons and supplementing them.
   b. Joining parent-teacher associations.
   c. Keeping note books, diaries, sending reports, and the like, thus keeping teacher informed of home life and experiences of child. See reading reference (8), article by Hartshorne.

IV. By giving financial and moral support to advanced programs of religious education.

Other Projects Which May be Suggested by Carrying Out This One

1. To establish courses in the church school for the training of parents.
2. To assist parents in the selection of good reading matter for their adolescent children.
3. To lead parents to take a wise and sympathetic attitude toward the young people in the home.
4. To organize a parent-teacher association in the church school.

5. To apply the project principle to religious education in the home, so that the organized group activity in the home may become Christian.
6. Projects suggested by written reports of members of the class.

Choice of the Next Project

XIII. STORY TELLING

THE PURPOSE of the Project Defined

"To acquire skill in the telling of stories."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

From among the Following References Select at Least One for Careful Study.

1. Betts. *How to Teach Religion.* Pages 212-217.
*2. Bryant. *How to Tell Stories to Children.*
3. Cather. *Educating by Story Telling.*
*4. Coe. *A Social Theory of Religious Education.* Pages 198-204.
*5. Hartshorne. *Manual for Training in Worship.* Sections IX and X (for methods); Section XI (for stories).
*6. Hartshorne. *Stories for Worship and How to Follow Them Up.*
7. Kirkpatrick. *Individual in the Making.* Pages 148-152.
*8. St. John. *Stories and Story Telling*
9. Sheridan and White. *Learning and Teaching.* Chapter XV.
10. Weigle. *The Teacher.* Chapter VII.

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For Observation and Report.

Observe some class teaching or departmental session of worship where a story is being told as a part of the regular program. Then write a report containing a critical evaluation of the story you have heard. Stress.

a. The value of the story to the particular children who heard it.
b. The method of telling the story.
c. The elements of the story which stood out as most valuable and as least valuable, giving your reasons for so thinking.

Notes

1. Although a teacher of adolescents will not use the story method as frequently as a teacher of younger children, it is nevertheless an important part of the process of teaching religion to young people. As a means of

illustration during the lesson hour, in giving the intellectual content to a departmental service of worship or as a valuable help to the leader of a midweek gathering in the home or about the campfire, it is fundamental to leadership of adolescents.

2. If possible read a number of stories to discover those which seem especially appropriate for adolescents and think of how you would use them to meet specific problems which they are facing.

The Class Session

Beginning the Discussion

Introduce questions directed to discover the value of skill in story telling for teachers of adolescents. Follow with the reading of some of the reports.

Developing the Discussion

A—*Questions*

1. How can a teacher, or leader, of adolescents use stories to good advantage in his work?
2. What difference is there between "peachy" stories and stories that really teach?
3. Can you give any illustrations of the fact that children delight in hearing stories told?
4. What is there about the telling of a story that appeals to children of all ages?
5. Why is imagination vital to both telling and enjoying a story?
6. What are some of the characteristics of a good story?
7. What preparation should the story teller make?
8. How should a story be told to be most effective?
9. How should one bring out the central truth or moral of a story?
10. What value is there in having a story retold? Does this apply to adolescents?
11. What are some of the best stories that Jesus told? Why were his stories so successful?

12. How would you judge the value of a story?
13. What instances can you give of results of story telling where the effect was good? Where it was bad?
14. How would you prevent young people from listening to harmful stories?
15. What criticisms have you to make of the children's sermons you have heard?

B—*Suggestions to the Leader*

1. Statements written on the board containing the answers decided upon by the group to such questions as 6, 7 and 8 will be helpful in fixing these points in mind.
2. If anyone doubts the value and power of stories in developing moral or religious ideas, suggest the negative effects of the evil stories heard in childhood that cling to the consciousness of the best of men, if we accept their confessions. The same psychological laws govern good stories as bad ones.
3. Read one or two stories which are illustrative of the conclusions reached in the discussion. Especially stress the fact that the moral is in the story itself and does not need to be tacked on at the end.
4. A source list of good stories is to be found in Hartshorne's *Manual for Training in Worship,* pages 28-32.
5. Many of the most valuable stories are those which are the result of one's own observation and experience. If properly told they are frequently far more effective than the slavish following of those already made by others, particularly with young people.
6. Make clear to the group that teaching in accordance with the project principle does not invalidate the use of various techniques such as story-telling, questioning, etc., but emphasizes the need of being skilled in these arts.

A Tentative Organization of the Discussion

A. The importance of story telling in religious education.
   I. A most important method with little children
   II. But has immense value for adolescent teaching also, as
      a. A means of illustration.
      b. A method of securing attention when abstract statement fails.
      c. The central element in the worship period.
      d. An effective element during the midweek activity or on a camping trip.

B. Definition and purpose of a story.
   I. Definition: A statement of truth put into the form of the experience of others.
   II. The purpose: A means of giving the experience of others to meet some situation or need of the listener. The story form of truth has a greater instinctive appeal than abstract truth.

C. Vital elements in a good story.
   I. There must be action going on,
   II. Which is not beyond the understanding of the hearer,
   III. Involving many concrete persons, acts, things, places, etc.
   IV. Movement must be rapid.
   V. Organized and moving toward a climax.
   VI. With a truth inherent in the story itself, needing no explanation or interpretation afterwards (no tacking on of a moral or sermon).

D. Preparing to tell a story.
   I. The story teller should know the purpose of the story.
   II. He should also know the needs of his pupils at the particular time.
   III. He should appreciate the story himself. (This does not mean merely knowing it intellectually.)

IV. He should know the story, but not necessarily memorize it.
V. He should analyze it for its steps and climax.
VI. He should practice telling it.

E. Telling the story.
I. Speak naturally.
II. Be direct and straightforward in manner.
III. Use direct discourse as much as possible.
IV. Avoid personal comments or remarks.
V. Enter into the spirit of the story.
VI. Use imagination.

F. The test of a good story.
I. Is it well constructed?
II. Is it told effectively?
III. Does it produce results in the lives of its hearers?

Other Projects Which May Develop from That of Acquiring Skill in Story Telling

1. To use the story to make a service of adolescent worship more effective.
2. To practice story telling when with young people outside of the class period.
3. To learn more about the everyday life of those who are members of our Sunday school classes.

Choice of the Next Project.

XIV. QUESTIONING

THE PURPOSE of the Project Defined

"To develop skill in the art of questioning."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read at Least One of the Reading References Below

1. Betts. *How to Teach Religion.* Pages 206-212.
*2. Betts. *The Recitation.* Pages 33-40, 55-78.
3. McMurry. *How to Study.* Pages 64, 69, 74, 75, 81-82.
4. Sheridan and White. *Learning and Teaching.* Chapter XVII.
5. Strayer. *A Brief Course in the Teaching Process.* Chapter XI.
*6. Strayer and Norsworthy. *How to Teach.* Pages 213-218.
7. Weigle. *The Teacher.* Chapter VIII.

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Write a Report in Accordance with These Directions

Select some lesson which you expect to teach in the near future. State the title and aim of this lesson as the first items of your written report. Then formulate the ten best questions which you can think of which will promote *thinking* on the part of your pupils along those lines which you judge the lesson ought to take.

Note

This is not an easy task. Anyone can ask questions, but only a few teachers can ask good questions. Have some standards in mind as you formulate the questions for this report. Hence some reading is prerequisite to the report.

The Class Session

Beginning the Discussion

Have some of the questions read and give the class an opportunity to criticise them. This will lead to a consideration of the elements constituting good questioning and what the purpose of questioning is in a good class session.

Developing the Discussion

A—*Questions*

1. For what purpose does the teacher ordinarily use questions?
2. Can you suggest any other purpose which questioning might have?
3. Is it necessary to know the aim of the lesson to frame questions upon it? Why?
4. Why should the teacher ask the questions rather than have the pupils question the teacher? Is there any rule to guide one in this matter?
5. Should every question be answered in the lesson hour?
6. What is the function of the teacher in respect to questioning if the project idea is followed?

7. What types of questions are there?
8. How can one tell whether his questions fall into one type classification or another?
9. Can you suggest a question that "desires appreciation as a response"?
10. Into what types do most of the questions asked by teachers fall?
11. What kinds of questions should one avoid if he desires to make his questioning effective?
12. To what extent, if any, should a teacher think out his questions as the discussion is going on?
13. What do you think of the pupils asking questions of each other?
14. What do you think of the questions usually printed in the lesson texts?

B—*Suggestions for the Leader*

1. Drill upon the criticism of questions and practice in the framing of good questions.
2. A classification of types of questions may be placed on the board. Also rules to guide in the avoidance of poor kinds of questions.
3. It may be objected to by some that this is a lesson on technique and possibly out of place in such a method of teaching as involved in the project principle! But nevertheless the mastery of such technique is just as vital to the success of the teacher who works along project lines as any other. Hence it becomes a real project to develop skill in the use of questions.
4. Some mention might be made of the old catechetical method of conducting a recitation which still lingers in many of our church schools and in the 'quarterlies' found there. What type of questions does the method use? What criticisms of such catechetical methods have you to offer?

A Tentative Organization of the Discussion

A. The purpose of questioning.
   I. Psychologically defined by Strayer and Norsworthy: "The purpose of a question is to serve as a situation which shall arouse to activity certain nerve connections and thus bring a response."
   II. As to method, to develop the lesson.
      a. By reviewing the material.
      b. By aiding in its organization.
      c. By following the several steps of the lesson plan, solving a problem or carrying out a project.
   III. As to fundamental aim, to stimulate thinking.
      a. By directing attention to some new or unstressed aspect of the discussion.
      b. By getting the pupils to ask questions.
      c. By leaving certain problems or aspects of the discussion for further thinking or later solution.

B. Types of questions (according to Strayer and Norsworthy).
   I. Those which call for facts as answers.
   II. Those which call for comparison.
   III. Questions which require judgment as a response.
   IV. Questions which require organization as a response.
   V. Those in which the response sought is appreciation.
   VI. Those to which the response is further questioning.

C. Kinds of questions to avoid (according to Bagley).
   I. Questions which repeat the answers.
   II. Questioning in a uniform order.
   III. Directing one's questions only to the brighter members of the class.
   IV. Repeating and reframing questions.
   V. Questions which call for memoriter answers.
   VI. Direct ('Yes' and 'No') questions.
   VII. Ambiguous questions.
   VIII. Pumping questions.
   IX. Constant questioning of the class as a whole.

D. Suggestions to aid in becoming an effective questioner.
   I. Prepare one's questions in advance as far as possible.
   II. Keep in mind the present interests of one's pupils.
   III. Keep in mind the aim of the project upon which the group is working.
   IV. Move forward from the point at which the pupils are found toward the fulfillment of the aim, slowly and carefully, but definitely.

E. Some results of good questioning.
   I. The stimulation of interest and direction of attention.
   II. The movement toward the goal set by the group.
   III. Democratic procedure within the group.
   IV. Calling forth the experience of the group as a whole to aid in attaining the aim of the discussion.
   V. Formation of attitudes and the framing of decisions.

Other Projects Suggested by This One

1. To develop such other aspects of the technique of teaching as are consistent with the project principle in order to make for its greatest effectiveness.
2. To make adequate preparation for the questions to be asked in each lesson by finding the present interests of our pupils.
3. To have ready at each class session an adequate fund of experience to contribute to the group discussion as a well prepared leader.
4. To take such part in the class discussions as shall make for the greatest religious growth on the part of the pupils.

Selection of the Next Project.

XV. ENRICHING THE PUPIL'S EXPERIENCE

THE PURPOSE of the Project Defined

> "To utilize various means of supplementing, making vivid and reorganizing what the pupils have experienced."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Select One or More of These Reading Assignments and Study the Material Carefully.

1. Bailey. *The Use of Art in Religious Education.*
*2. Betts. *How to Teach Religion.* Pages 165-176.
3. Ferris. *Following the Dramatic Instinct.*
4. Littlefield. *Handwork in the Sunday School.*
5. Meredith. *Pageantry and Dramatics in Religious Education.*
6. Miller. *The Dramatization of Bible Stories.*
7. Sheridan and White. *Learning and Teaching.* Chapter XVI and pages 80-82.
*8. Smith. "The Fine Arts in the Curriculum." *Religious Education,* Vol. XVII, No. 3, June 1922, pp. 215-219.
*9. Strayer and Norsworthy. *How to Teach.* Chapter VI, pp. 208-210.
10. Wardle. *Handwork in Religious Education.*
11. Weigle. *The Teacher.* Chapter VI.

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Prepare a Written Report Following These Directions

Select some lesson which you expect to teach to adolescents. State the title and aim of the lesson and then show how you would use such helps as the following in the teaching of this lesson.

1. Objects, curios, samples, models and the like as means of illustrating some phase of the lesson.
2. Maps, charts, diagrams, etc.
3. Reference books.
4. Midweek visits, excursions, or other activity.
5. Stories or personal experiences.
6. Dramatization and pageantry.
7. Use of day school subject matter and skill.

Notes

1. It is not expected that all of these aids will be used in a single lesson, but only those which are adaptable.

2. On the other hand there may be additional helps which could be made useful in certain lessons which are not included under the above headings. Include those also.
3. Bear in mind in the preparation of the above report the fact that the pupils are an organized social group and that the recitation will proceed as a democratic discussion, each one contributing his part and each one sharing in the general progress made upon the common project.

The Class Session

Beginning the Discussion

The reading of several of the written reports will suggest the fact that there are various aids by which the sum total of the group experiences may be enriched. The discovery of these means and estimates of their worth will follow.

Developing the Discussion

A—*Questions*

1. What are some of the aids to good teaching which have for their purpose the enlarging and making clear of the experience which the individuals of the group have had?
2. How should objective materials be used?
3. Suggest objects which would be valuable in teaching a lesson involving the geography of Palestine.
4. What do you think of the advisability of church school classrooms being equipped with such physical aids as are found in our public school rooms?
5. What kind of pictures are best suited to aid in teaching your particular group of pupils?
6. What ways are there of extending the field of experience by going beyond the classroom? What are their values?

7. To what extent would a teacher be justified in using the events of a foot ball game or of a class social as lesson material? How?
8. In what ways does the telling of a story or description of a scene or building modify experience?
9. What are the values and best methods of dramatization?
10. Is it wise to use moving pictures in connection with the work of the church school?
11. What do you think of using what the pupils have learned in the public school to assist in the development of the Sunday lesson?
12. Why ask the pupils to use good English and spelling in doing written work in your class?
13. What reference books would you select as being necessary to a good church school library?
14. Why should we seek to extend the experience of our pupils by the methods we have been discussing?
15. What do you think of one pupil helping another to get his lesson?
16. Suggest some form of organization of the discussion of this topic using the theme 'experience' as central.

B—*Suggestions for the Leader*

1. Although lesson helps have been rather discounted in recent discussions of methods it has been on account of their misuse. The right use of helps to enrich the experience of the group as a whole can only be encouraged.
2. The concept here suggested, namely that lesson helps are for the purpose of enriching experience in various ways, may be thought of in connection with another project in this series, in which the real curriculum was found to be based upon experience.

3. Stress such points as
   a. The use of reference books and investigations.
   b. The exchange of experiences in the class session.
   c. The teacher's contribution and the manner of making it.
4. Seek to have the group discover many specific ways of enriching experience which are offered by religious teaching but are not yet utilized by most church school teachers.
5. A blackboard scheme showing definite contributions made by day school subjects to religious teaching would help to bring out the necessity for cooperation in a common task as well as illustrate the method of teaching.

A Tentative Organization of the Discussion

The experience of the class may be enriched by

A. Factors which supplement what each pupil may have experienced, such as
   I. The use of reference books
      a. Now replacing text books.
      b. How they may be used.
      c. Value of using the reference material in the problem-project method of approach.
   II. Physical and objective aids.
      a. Pictures, stereographs, moving pictures.
      b. Maps, charts, diagrams, blackboard drawings.
      c. Notebooks and workbooks.
      d. Objects, curios, samples, models, etc.
   III. Extra classroom experience.
      a. Excursions and visits definitely planned for.
      b. Reports of special investigations that are made.
      c. Social, recreational and fellowship material.
   IV. The exchanging of experience, made possible by the method of conducting the class. Socialized recitations and deliberative group discussion.

V. The contribution of the teacher or leader for which both general and specific preparation has been made.

B. The use of imagination which makes more vivid the experience of each member of the group or of the group as a whole.
   I. Shown by using stories, dramatizations and the like.
   II. Imagination recalls and reorganizes past experience.

C. Organization of the experiences gathered from various sources.
   I. Made possible by presence of a more experienced leader.
   II. Aided by each member making his individual contribution.
   III. Prominent place of public school studies which may be correlated with religious teaching.
      a. Geography.
      b. History.
      c. Civics and citizenship.
      d. English, spelling, writing.
      e. Other studies.

New Projects Which May Arise from the Above Discussion

1. To discover and use the work that is being done in the public schools in our religious teaching.
2. To encourage the pupils to go to sources to confirm and enlarge their personal experiences.
3. To utilize more effectively the extra-classroom experience of the pupils in teaching religion.

Selection of the Next Project

XVI. TESTING RELIGIOUS GROWTH

THE PURPOSE of the Project Defined

"To test growth in the Christian life of our pupils by the correct use of memory work, drill, reviews and examinations."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read at Least One of the Following

1. Betts. *How to Teach Religion.* Pages 177-182, 192-194, 196-197.
2. Betts. *The Recitation.* Pages 19-25.
3. Bower. *The Educational Task of the Local Church.* Chapter IX.
4. Chassell. "Some New Tests in Religious Education." *Religious Education,* Vol. XVI, No. 6, Dec., 1921, pp. 318-336.
5. Earhart. *Types of Teaching.* See index under the topics stated in the purpose above.
6. Hartshorne. "Measurements of Growth in Religion." *Religious Education.* Vol. XIV, No. 3, June, 1919, pp. 148-155.
7. Hartshorne. "Can Growth in Religion Be Measured?" *Religious Education.* Vol. XVII, No. 3, June, 1922, pp. 224-229.
8. McMurry. *How to Study.* Chapter VII.
9. Sheridan and White. *Learning and Teaching.* Chapter VII and pages 117-120.
10. Strayer. *A Brief Course in the Teaching Process.* Chapters IV, IX, XIX and pages 92-97.

*11. Strayer and Norsworthy. *How to Teach.* Chapters V, XV and pages 204-206, 212-213.
*12. "Sunday School Examinations and Certificate." *Religious Education,* Vol. X, No. 4, Aug., 1915, pp. 388-391.
13. Weigle. *The Teacher.* Chapter IX.

Prepare a Written Report

Select some course of study for adolescents with which you are familiar and in a written report include

1. The memory work which you would expect the pupils to do in connection with the course. If there is no memory work in the course itself, include any other memory work which you think appropriate for such a course or for such a group of pupils.
2. The drill work which you would like to do in connection with such a course.
3. A brief *plan* for a review and an examination.

Notes and Suggestions for Preparing the Above Work

1. The memory work and drill material will require some thought, for one may have to go beyond the confines of the course offered. On the other hand one will of course not care to have memorized the bare facts of the course or even an outline of its contents. Nor will one ordinarily be satisfied with the memory work suggestions which are given with the course.
2. The entire examination or review is not asked for. All that is desired is a plan for each, stating what you would do and how you would go about it.
3. The article in *Religious Education,* entitled "Measurements of Growth in Religion," is well worth study if one is interested in advance movements. The one entitled "Sunday School Examinations and Certificate" is brief and will amply repay one for the effort expended in examining it.

The Class Session

Beginning the Discussion

A point of contact may be obtained by the leader with the other members of the group by calling for the reports upon each of the topics mentioned in the statement of purpose.

Developing the Discussion

A—*Questions*

1. What is meant by memory work in the church school?
2. Of what value is such work?
3. Suggest things which might be included under the topic of drill in the religious education of adolescents.
4. How would you proceed to drill upon the desired habit of reverence among adolescents?
5. What values can you see in reviews in the field of religious education?
6. In what respects is an examination a review?
7. When should reviews take place?
8. What is the place of memory work, drill and reviews in the project concept? How is such work accomplished?
9. Can you suggest an interesting Bible drill which at the same time will be educationally helpful?
10. How much memory work, drill and review should pupils do at home or apart from the class session?
11. What do you think of holding examinations in the church school?
12. How is the type of examination used at the Union School of Religion different from that ordinarily used? Is such an examination worth while?
13. What is the purpose of psychological or educational tests as used in the public schools?
14. Would such tests help us in our work of teaching religion to adolescents?
15. Can you suggest other ways of measuring growth in religion?

B—*Additional Suggestions for the Leader*

1. Some time should be spent in selecting memory and drill material appropriate to adolescents and in a discussion of their values and methods of motivating them.

2. An evaluation of the type of examination by the Union School of Religion will provide a profitable theme for discussion.
3. If there is time some mention might be made of the movement to extend educational measurements to the field of religious growth. In many classes little can be done along this line. There may be, however, some earnest student who would profit by a study of Professor Hartshorne's article in the Religious Education magazine. One who is familiar with the work that is being done in public education with educational tests will be fitted to approach this question.
4. Stress should be laid upon the fact that, while tests of a psychological nature are not yet available in the field of religious education, nevertheless examinations may be made thought provoking by an earnest teacher.
5. Query: Are tests of knowledge of the Bible, etc., tests of religious growth?

A Tentative Organization of the Discussion

A. Memory work.
   I. Place and value in religious education.
   II. Memory as related to habit formation.
   III. Educational values of memory work.
      a. Aiding in the evaluation of material.
      b. Helping to organize things learned.
      c. Storing for present and future use.
   IV. Some things to be memorized.
      a. Facts of Biblical history and geography.
      b. Books of the Bible and how it has come to us.
      c. Great passages of scripture, hymns, poems, etc.

B. Drill.
   I. What drill can accomplish in religious teaching.
   II. Drill and habit formation.

III. How drill may be motivated.

IV. Steps in a drill process (from Strayer and Norsworthy).
   a. Establishing a motive.
   b. Knowing the habit to be fixed.
   c. Focussing the attention.
   d. Varying practise to fix attention and relieve fatigue.
   e. Provision for avoiding mistakes.
   f. Review.

V. Some things to be drilled on in religious teaching.
   a. Habits and attitudes of worship such as reverence, gratitude, loyalty and the like.
   b. Finding passages in the Bible.
   c. Routine matters of attendance, punctuality, orderliness, etc.
   d. Map drill, locations, etc.

C. Review.

I. What a review is for.
   a. To check up on material covered.
   b. To reorganize and revalue content and ideas.
   c. To stimulate thinking.

II. Reviews in religious education.
   a. Formerly conducted by the superintendent of the school.
   b. Better planned for and carried out by the teacher.

D. Examinations.

I. Purposes.
   a. Reviewing material.
   b. Testing progress made.

II. New types of examinations.
   a. Thought provoking.
   b. Psychological tests.

New Projects Which May Arise.

1. To get the pupils to undertake memory work, drill, review and tests of their own accord.
2. To use the technique of memorizing and drill to make the worship services more effective.
3. To seek to devise improved methods of testing the pupil's religious growth.

Selection of the Next Project

XVII. RECOGNIZING THE ACHIEVEMENT OF CHARACTER

THE PURPOSE of the Project Defined

"To discover and utilize the best method of recognizing the achievement of Christian character by the adolescent."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Select for Reading One or More of the Following

1. Betts. *How to Teach Religion.* Chapter II.
*2. Coe. *A Social Theory of Religious Education.* Pages 180-183, and Chapters XXII, XXIII.
3. Coe. *Psychology of Religion.* Chapter X.
4. Cope. *Religious Education in the Church.* Chapter IX.
5. "Sunday School Examinations and Certificate." *Religious Education,* Vol. X, No. 4, Aug. 1915, pp. 388-391.
6. Richardson. *The Religious Education of Adolescents.* Pages 160, 166, 180.
*7. Sheridan and White. *Learning and Teaching.* Chapter XXIV.
8. *Ten Years of the Union School of Religion.* Union School of Religion Bulletin, pp. 30-31.
9. Denominational pamphlets discussing Decision Day, Sunday School Evangelism, and like topics.

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For Investigation and Report

Describe the method in use in your church by which young people are taken into membership. Criticize this method both favorably and unfavorably and offer constructive suggestions for its improvement, if you think changes should be made.

Questions to Stimulate Thinking

These are in no sense intended to give the basis for an outline of your investigation report, but to set you thinking upon the nature of the problem before you.

1. What is the purpose of receiving members into the church?
2. In what ways do the methods which you have seen fulfill this purpose?
3. How do you reconcile the contradictory stands taken by some churches who insist that all children are members of their fellowship and yet maintain a definite method of formally admitting them?
4. What part does subscription to a belief or creed play in admission to membership in the churches with which you are acquainted? Do you think this advisable? Why?
5. What tests would you apply to young people who are to be received into church membership?

Note

The preparation for the discussion of the project here suggested cannot be made without considerable thinking. The reading matter can at the best give one only a start.

There is but little in print which looks forward to applying democratic teaching principles to the leading of young Christians into the fellowship of the church organization.

The Class Session

Beginning the Discussion

The reports should be read first. Differences in methods used by various churches and criticism of existing practices will suggest the need for the discovery of some adequate method of recognizing the achievement of Christian character by adolescents.

Developing the Discussion

A—*Questions (In addition to those given in assignment)*

1. At what age have most initiations of young people into the mature social group taken place?
2. At what time is it most appropriate to admit young people into church membership?
3. What part in the relation of a child to the church is played by baptism or dedication in infancy?
4. What do you consider the qualifications for church membership which should be possessed by young persons seeking admission?
5. To what extent should the granting of church membership be conditioned upon belief in a creed?
6. Would you set any other requirements?
7. What values attach to a public service of recognition?
8. What suggestions would you make as to the nature of such a service?
9. Do you think one initiation into church membership sufficient for a young person? Why?
10. How far would you take account of the adolescent's knowledge of biblical and other material in considering his candidacy for membership?
11. What relation would such a public recognition service have to growth in Christian character as evidenced by progress in the church school?

12. Could recognition on the part of the church take place at the time of graduation from a certain department of the church school?
13. Could recognition be given more than once as the young person achieved higher Christian character?
14. What should be the part played by the church in any such recognition service?
15. What would be the part played by the young person seeking admission?
16. In case more than one such public service were provided how would they be related to each other?

B—*Suggestions to the Leader*

1. Seek to lead the group to appreciate the present-day viewpoint regarding the position of the child with reference to church membership. Christian character is an achievement, not a state attained in a moment, but the result of a long process of growth. In the final sense the youth who comes knocking at the door of the church has been within its fellowship from the beginning. Now that he understands its purpose more fully he is offering a greater contribution to its work and in turn asks an increasing share in its privileges.
2. Those who are interested in a more technical discussion of the question of conversion are referred to Coe: *The Psychology of Religion,* Chapter X.
3. Much help for the carrying out of this project can be obtained from the reading of denominational pamphlets. Study and discuss these in the light of the other reading and of the experience of the members of the class.
4. If time permits the group may be led to formulate statements of the Christian purpose such as might reflect the ideals of adolescents of various degrees of maturity.

5. It is noted that no arbitrary scheme for granting church membership to the child can meet the needs of a church where democratic fellowship prevails. Only such procedure of recognition as squares with the project principle of teaching can be followed. Hence, at this point of the teaching process we find ourselves facing a real problem. Careful study will be required for its solution if we are to avoid the dangers of a merely formal decision without spiritual vitality.

A Tentative Organization of the Discussion

A. The historical relation of adolescents to mature society.
   I. In society in general.
      a. A "becoming" member.
      b. Needing the approval of his elders.
      c. Requiring to be initiated.
   II. In case of the church.
      a. The adolescent viewed as ready for membership.
      b. Various types of conditions necessary to admission.
         1. Assent to belief and creed.
         2. Catechetical teachings and confirmation.
         3. Emotional heightening and personal experience of the conversion character.
         4. Decision or consecration or recognition on the part of the candidate.

B. Recent changes in viewpoint.
   I. In general society has come to think of its younger members as always being members with certain definite privileges and functions.
   II. The church now begins to view the adolescent (and all children for that matter) as a member who needs recognition and increasing participation in Christian fellowship. This implies also
      a. An increasing share in the understanding of the purposes of the larger fellowship.

b. An increasing share in the responsibilities and work which rests upon the mature group.
c. An increasing share in the enjoyment of privileges.

C. Provision for recognition of the growing character of the adolescent.
I. Not only for past growth but to lead to a larger growth.
II. Coordination with the teaching process of the church.
a. Providing opportunity for a declaration or statement of Christian purpose as understanding develops. (See reference 8 above.)
b. If necessary several restatements of purpose.
III. The covenant relation of adolescent and church.
a. The part played by the adolescent.
b. The part played by the church.
IV. Recognition services.
a. How conserve in such services the past values of emphasis upon instruction, conversion, etc.
b. How maintain the democratic spirit of the present concept of teaching.
c. Suggested elements in a plan for such a service.

New Projects Which May Grow from the Above Discussion

1. To prepare adolescents to seek recognition for their achievement of Christian character.
2. To train young people who have been received into fellowship to take part in the work of the church.
3. To lead present church members to grant recognition for the achievement of Christian character rather than for incidental achievements.

Selection of the Next Project

XVIII. TRAINING IN COOPERATIVE FELLOWSHIP

THE PURPOSE of the Project Defined

"To prepare young people for participation in the work of the church."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read and Study Several of These References

1. Betts. *How to Teach Religion.* Pages 101-106.

*2. Coe. *A Social Theory of Religious Education.* Pages 88-96, 110-113.

*3. Coe. Articles in the magazine *Religious Education.*
"The Functions of Children in Society," Vol. XVI, No. 1, Feb. 1921, pp. 29-36.
"The Functions of Children in the Community," Vol. XIII, No. 1, Feb. 1918, pp. 26-32.
"The Nature of Discipline for Democracy," Vol. XIV, No. 3, June 1919, pp. 136-147.

*4. Cope. *Religious Education in the Church.* Chapters XIV, XV.

5. Erb. "Organizing the Young People's Department." *Religious Education,* Vol. XIV, No. 5, Oct. 1919, pp. 305-311.

*6. Gates. "Social Relations of Young People." *Religious Education,* Vol. XI, No. 1, Feb. 1916, pp. 37-46.

7. Hoben. *The Church School of Citizenship.* Chapters III, IV.

8. Hunter. "A Self-Directing High School Department." *Religious Education,* Vol. XIV, No. 4, Aug. 1919, pp. 267-270.
9. Lobingier. "What Shall We Do With the Young People?" *Religious Education,* Vol. XV, No. 3, June 1920, pp. 155-160.
10. "Religious Education through Activity." *Religious Education,* Vol. XIV, No. 1, Feb. 1919, pp. 32-43.

For Investigation and Report

Make a study of your local church with a view to discovering what is being done to prepare the young people of adolescent age (who have been or are about to be granted membership) to take part in the work of the church. Include in your report training which is either definitely planned for or which comes without a specific plan.

Questions to Guide the Study and Report

1. How many young people are engaged in church work in your church? What are they doing?
2. What preparation do the official members of the church consider necessary before giving a young person a responsible position in the work of the church?
3. What preparation do the young people of your church have to fit them for the tasks of full church membership?
4. To what extent does the church school prepare one for activity in the church? The young people's society? The temperance or missionary organizations?
5. Is there any plan for training adolescents in the work expected from members in your church?
6. What suggestions or criticisms can you offer with reference to this problem?

Note.

The articles by Coe in *Religious Education* are particularly recommended to those who are seeking to study fundamental concepts. The remaining articles in the same magazine are practical discussions of the question of young people's activity in the church.

The Class Session

Beginning the Discussion

A point of departure will be found in the questions raised by the reports of studies of local church conditions

made by members of the group. It will be discovered that few churches have any definite plan for training those of adolescent age to accept the responsibilities of church membership.

Developing the Discussion

A—*Questions. (Note also the thought questions given as an aid to making the investigation and report.)*

1. What value is a study of the catechism as a preparation for church membership or church work?
2. What can adolescents do as a training for the activity expected of adult members?
3. How can this training for the task of the church be related to the actual work which the church is seeking to do?
4. How would you distinguish the work done in such a training process from the cooperative fellowship itself?
5. Should training in fellowship precede or follow recognition of membership?
6. What practical activities might adolescents engage in so as to fit them for complete fellowship with mature church members?
7. What relationship should adult members bear to this training process?
8. What kind of a program can you suggest which will provide such a training in cooperative fellowship as has been discussed?

B—*Suggestions to the Leader*

1. Emphasize the fact that knowledge of church functions and of duties of membership does not train one for membership, though this knowledge of course is a necessary part of such training. Attitudes and habits must be developed as well as understanding.
2. It is to be noted that this project is closely related to that of recognizing the fitness of adolescents for church membership. This interrelation and interdependence should in some way be made clear.

3. Be sure that the class understands and appreciates the fact that the church is a cooperative fellowship of old and young, and that training for fellowship is obtained by fellowship itself.
4. No schematic program of such fellowship training is offered in these pages. It is hoped that the group can organize not only the principles of a working program, but suggest practical elements such as might express those principles. It is with this end in view that reference is made in the readings to what others are thinking and doing along these lines.

A Tentative Organization of the Discussion

A. Present provision for training in church membership.
   I. Catechetical classes for prospective members.
   II. General preparation given by the church school.
   III. A satisfactory emotional experience.
   IV. A general willingness accepted in lieu of definite standards.
   V. Weakness of present provisions.
      a. Training limited to knowledge of facts or emotional experience.
      b. Lack of emphasis on activity.
      c. No standards of fitness for assuming responsibilities.
      d. Scarcity of adequately trained members.
B. Need for a definite program and plan
   I. Which shall correlate training with the achievement of Christian character and its recognition by the church. The privileges of church membership should be dependent upon the degree of fitness to work cooperatively with the older members.
   II. Which shall be inclusive, making proper provision for
      a. Training of an instructional nature.
         1. In part this is provided for by catechetical classes and general church school teaching.

2. But needs enlargement, particularly as regards an understanding of the functions of the modern church.

b. Training in worship—a need for worship carried on not only in age groups but with older members of the church.

c. Training in service—greatly needed and must become habitual.

C. The principle of cooperative fellowship.

I. To meet the need and offer definiteness to a program.

II. Definition: "The church, considered as educator, is primarily a fellowship of older and younger persons." (For further explanation see Coe. *A Social Theory of Religious Education.* Pages 88-96.)

III. The elements of a practical working program (Compare those found in the several articles listed in the readings).

New Projects Which May Grow Out of the Above Discussion

1. To include in the program of the church school training for cooperative fellowship within the church.
2. To lead adolescents to understand the functions of the modern church.
3. To correlate the work of the several educational agencies of the church so as to make for more adequate training of adolescents for membership in the church.

Selection of the Next Project

XIX. TEACHING RELIGION THROUGH WORSHIP

THE PURPOSE of the Project Defined

"To use the element of worship more effectively as a method of teaching religion to adolescents."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Study at Least One of the Reading Assignments Below

1. Coe. *A Social Theory of Religious Education.* See references to "Worship" in the index.
2. Cope. *Religious Education in the Church.* Chapter V.
3. Cope. *Religious Education in the Family.* Chapter XII.
4. Hartshorne. *Childhood and Character.* Pages 172-176.

*5. Hartshorne. *Manual for Training in Worship.* Pages 1-27.

6. Kennedy and Meyer. *The Training of the Devotional Life.*
7. Sheridan and White. *Learning and Teaching.* Chapters XXI, XXII.
8. *Ten Years of the Union School of Religion.* Union School of Religion Bulletin, pp. 26-29.
9. Weigle and Tweedy. *Training the Devotional Life.*

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Make the Following Observation

Observe the departmental opening exercises of an adolescent group and also the class session of one of the classes in the department. Pay particular attention to the element of worship. Then write an account of what took place, giving a criticism of the good and bad features of the worship element, both in the opening program and in the class session. (Should you find the worship element entering into the lives of these young people whom you are observing in any other way, include that also in your report.)

Thought Questions to Aid in Making the Observation and Report

1. Who is responsible for conducting the worship period?
2. Is the worship natural? Is it earnestly entered into or is it forced and distasteful to those taking part?

3. Is there any relationship between the worship program and the elements of instruction and service?
4. What parts of the service are most helpful for training the young people in worship ?
5. What weaknesses are there?
6. Is worship getting its due emphasis in the religious education of these young people?
7. What constructive criticisms can you offer to improve the worship program of this department or school?

The Class Session

Beginning the Discussion

The reading of the reports will suggest many points of contact and approach. Select that one which seems most natural. It may be best to begin with a discussion of the nature or importance of worship, if the leader thinks it wise.

Developing the Discussion

A—*Questions* (*Additional to those in the assignment*)

1. What is worship?
2. What is its instinctive basis?
3. In what way is worship related to instruction and service?
4. Is training in worship a part of the work of the teacher in the church school?
5. What institutions contribute to the training of the worship side of the adolescent life?
6. Describe what is meant by a program of worship.
7. Can the project principle of teaching be applied to training in worship? If so, in what way?
8. What are the important elements entering into a planned program of worship for young people?
9. How can the teacher best perform his function as a teacher with reference to leading his young people in worship?
10. How would you undertake to improve the worship in your school and your class?

B—*Suggestions to the Leader*

1. In such a discussion as this there may be a danger of spending too much time on the negative aspects of the problem. Make the discussion constructive and helpful.
2. If time permits, a report on family worship might be made by some one who has selected the excellent book by Cope on that subject as a reference. While the teacher may have less direct influence upon family worship than upon that in the church school, such knowledge as is there contained will be a mine of information with which to aid young people who look forward to homes of their own.
3. Emphasize the fact that in many schools young people are planning and conducting their own services of worship. The leader should be ready to report examples of this fact.
4. Typical worship programs may be placed on the board, such as are found in Hartshorne's Manual or in our best church school magazines.
5. Bring out the fact that instruction, worship and service are simply various ways of looking at a unitary life process. Though we may be for the time stressing instruction, we find present in the very act purposes to serve and communion with God. While performing service we are thinking keenly and filled with the warmth of devotion. In worship there is also the element of thought and decisions to be of service as well as emotional heightening.

A Tentative Organization of the Discussion

A. What is worship?

I. "The ordering of life's purposes and ideals around . . . the will of God . . . to satisfy certain universal human needs" (Hartshorne).

II. "In fellowship with the Father, the Christian finds the renewal, the reinforcement, the forgiveness, the leadership, the permanence; in a word, the ideal companionship that is essential for the achievement of the social ideals of Jesus Christ" (Hartshorne).

B. The importance of training in worship.
   I. The emotional aspects of life need expression in a proper way as well as the intellectual and physical.
   II. In the religious educational process this part of the teacher's work is inextricably bound up with instruction and service.
   III. Like instruction and service, worship must be directed and developed according to the highest known standards.
   IV. Worship thus is one way of differentiating religious from secular teaching.

C. How to train in worship.
   I. Develop attitudes and purposes.
      a. Beginning with the inherited tendencies as a basis.
      b. By a series of planned situations, or programs, of worship.
      c. In which the minds of the youths are centered upon ideal attitudes and purposes.
   II. Using various social units, as
      a. Private devotions.
      b. Family worship.
      c. The church school class.
      d. The departmental meeting.
      e. The entire school.
      f. The church service of worship.
   III. Particularly group worship, such as the class or departmental worship.
      a. The teacher may play a large part in this.
      b. Here the project principle may be utilized.
         1. Excellent for teaching adolescents to worship.
         2. Examples of the more progressive schools.

c. Programs of worship.
   1. Planned for in advance.
   2. By cooperation of pupils and teachers.
   3. Build on scientific principles.
   4. With definite objectives.
   5. Including such important elements as good music, prayers, scripture readings and sentences, and well-told story or talk.

D. The teacher's part.
   I. To fuse instruction, worship and service into one unified life process.
   II. To utilize various social situations for developing the worshipful attitude, as personal contacts, the class meeting, the departmental or church service of worship, outdoor gatherings, and the like.
   III. To do this by leading, not forcing, in accord with the spirit of the project principle.

New Projects Which May Develop from the Above Discussion

1. To plan services of worship so as to develop specific Christian attitudes, such as generosity, loyalty, forgiveness, or self-control.
2. To secure a larger share of participation in the planning and conducting of services of worship by the pupils.
3. To develop the spirit of worship during the class hour.
4. To utilize extra-class meetings of the adolescent group to train in worship.

Selection of the Next Project

XX. THE TEACHER'S PART

THE PURPOSE of the Project Defined

"To take one's part as a leader of a group of adolescents in such a way as to develop the highest Christian character in them."

A SUGGESTED PLAN for its Execution

To Prepare for the Class Discussion

Read One or More of the Following References

1. Betts. *How to Teach Religion.* Chapter I.
2. Coe. *A Social Theory of Religious Education.* Pages 65, 80-84, 192-194.
3. Dewey. *Democracy and Education.* Chapter III.

*4. Hartshorne. *Childhood and Character.* Chapter XVII.

*5. Hosic. "The Application of Modern Methods to Week-Day Religious Instruction." *Religious Education,* Vol. XVII, No. 2, April 1922, pp. 164-166.

*6. Kilpatrick. *The Project Method.* Page 13.

7. McMurry. *How to Study.* Pages 215-219, 266-280.
8. Sheridan and White. *Learning and Teaching.* Chapter X.
9. Weigle. *The Teacher.* Chapter I.

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Observation Report

Observe a Sunday session, and if possible a mid-week meeting of a class of adolescents. Write a report upon the theme, "The Part Played by the Teacher in the Class Activity."

Thought Questions to Aid in Writing the Report

1. Who did the most talking or took the most prominent part, the teacher or the pupils?
2. Whose ideas seemed to predominate?
3. Were the pupils active?
4. Did the pupils ask questions of each other or of the teacher?
5. How much of the lesson material did the pupils furnish?
6. How would you characterize the part played by the teacher?

7. Were the pupils thinking?
8. Was there present a spirit of cooperation?
9. Was there evidence of the presence of a group purpose, etc.?

Note with Reference to the Reading

Since there is not much in print which bears directly upon this problem the reading will have to be done with discrimination. One will have to read between the lines and organize scattered statements to cover the topic fully. A review of material dealing with the project method will be of great value.

The Class Session

Beginning the Discussion

Have one or more of the reports read. Refer to the project method and call for the judgment of the class upon the part played by the teacher in the reports in the light of the ideal set by the project principle.

Developing the Discussion

A—*Questions.* (*Additional to those in the assignment*)

1. In what ways is the position of the teacher in the project method different from that in other methods in general use?
2. Whose ideas should dominate the discussion?
3. If the subject matter of the lesson is experience, who should contribute this experience?
4. Is there truth in the statement, "The better the teaching, the less will be seen and heard of the teacher"?
5. Suggest a number of titles that might be fittingly applied to the teacher under the project principle.
6. How can the teacher prepare for his lesson, if he is following out the project idea?
7. Just what functions should the teacher perform in a democratic group discussion?

8. What is implied when the teacher is characterized as a "consulting expert"?
9. Does the teacher take the same part in each of the several steps involved in carrying out the project?
10. Compare the results of a project worked out by pupils in which the organization of materials is poor with the finely finished logical organzation of materials where the teacher does the bulk of the work.
11. What effect upon teaching does the attitude toward one's pupils during the week have?

B—*Other Suggestions to the Leader*

1. This project offers the leader an opportunity of making original preparation in view of the fact that no single reference adequatly organizes the part played by the teacher. At the same time it offers him a chance to let the group develop some form of organization of the material, thus testing his ability to be a democratic leader.
2. The leader should have a number of typical projects to report to show the part played by teachers in actual work. The group should be given opportunity to give their experiences also.
3. Careful distinction will have to be made between letting the class run away with the teacher and the development of democratic leadership in the pupils. Contrast democratic and autocratic governments as to strength and weakness.

A Tentative Organization of the Discussion

A. The teacher's position with reference to his pupils.

I. A director of activity.
II. An elected leader in a social project.
III. A democratic group member of more experience.
IV. A consulting expert.
V. A pilot who steers the discussion.
VI. A coach who knows the rules of the game.

VII. A guide who knows the lay of the land.
VIII. An older friend who offers friendly counsel.
IX. A representative of mature society with veto power.

B. The teacher's functions in the group activity.
I. To get the pupils to take an active part.
a. Developing individual initiative.
b. Promoting the cooperative group spirit.
c. Keeping himself in the background.
II. To furnish experience.
a. From a wider field than that with which the pupils are acquainted.
b. To a common projected activity.
c. As a welcomed leader.
III. To correct and clarify plans, purposes, methods and outcomes of the project being carried on.

C. The teacher's part in the several steps of the project.
I. In *purposing,* to create interest and get the group interest started.
II. In *planning,* to help in the formulation of tentative plans for execution and to assist in revising them as the activity proceeds.
III. In the *carrying out* of the project, to guide the various steps taken.
IV. In *judging,* to help in gathering the results good and bad and to move forward with the others.
V. These steps overlap as Kilpatrick has indicated. Likewise the role played by the teacher will not have sharp and distinct variations, but will unite many functions in one.

D. Preparing to play a teacher's part.
I. General preparation.
a. Know the interests and needs of growing child life.
b. Have a rich experience upon which to draw.
c. Know how skillfully to bring that experience to them at the right time and in the right way.

II. Specific preparation for a particular lesson.
   a. Have a tentative plan for the lesson, including the aim, procedure, etc.
   b. Be rich in the experience covering that portion of the field being worked. This may mean a review of what one has experienced and gathering of more if needed.
   c. Be democratic in class and in the relations outside of class with one's pupils.

E. Opportunities to the teacher who plays his part well.
   I. They are greater than under any arbitrary system of teaching, for leadership is eagerly sought by adolescents.
   II. Limited only by the goal set, i. e., by the willingness to be of real service to one's pupils.
   III. To lead the class in the greatest project possible, the Christianizing of the social order.

New Projects Arising from the One Just Undertaken

1. To know one's pupils better.
2. To be richly prepared for exchanging experiences with adolescents.
3. To conduct a class discussion or other group enterprise in a democratic way.

Selection of the Next Project

GENERAL BIBLIOGRAPHY

This bibliography is limited for the most part to a list of the books and magazine articles which are referred to in this work. For other titles the student is directed to the bibliographies which are to be found in the plan for the project, "Selecting a Workers' Library." Recommendations for a small library to be used in connection with this course are given at the end of this general bibliography.

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RECOMMENDATIONS FOR A SMALL LIBRARY

I

In case a training group wishes to select from the above list the five books for reference reading which will prove most helpful, the following are recommended

1. Betts. *How to Teach Religion.*
2. Coe. *A Social Theory of Religious Education.*
3. Hartshorne. *Childhood and Character.*
4. Sheridan and White. *Learning and Teaching,* or
   Barclay. *The Principles of Religious Teaching,* or
   Weigle. *The Teacher.*
5. Strayer and Norsworthy. *How to Teach.*

II

If a working library of ten books is desired, these five are suggested in addition to the above:

1. Cope. *Religious Education in the Church.*
2. Moxcey. *Girlhood and Character,* or
   Moxcey. *Leadership of Girls' Activities,* or
   Slattery. *The Highway to Leadership,* or
   Slattery. *The American Girl and Her Community,* or
   Forbush. *The Boy Problem.*
3. Norsworthy and Whitley. *Psychology of Childhood.*
4. Richardson. *The Religious Education of Adolescents,* or
   Harris. *Leaders of Youth,* or
   Thompson. *Handbook for Workers with Young People.*

5. Strayer. *A Brief Course in the Teaching Process,* or
McMurry. *How to Study,* or
Betts. *The Recitation.*

III

It is not always possible for a small school to purchase any number of books on special themes, such as worship, week-day religious education, etc. If it is desired to add reference material dealing with any particular phase of the training problem, consult the list given with each project-plan.

IV

If at all possible access should be had to the files of the magazine, *Religious Education.* The articles in this magazine, particularly those marked (*) in the reading assignments, are very valuable contributions toward the solution of the problems raised in this work. Single copies of the magazine may be ordered from the Association at the address below at seventy-five cents per copy. Progressive schools are urged to take out membership in the Association. To those who pay the annual membership fee of four dollars the magazine is sent free. *The Church School* also should be available for reference. It contains many helpful articles which point the way to a better religious education program for the workers in the local church school.

V

The group would do well to have one or more copies of Kilpatrick's "The Project Method." It is published in pamphlet form by Teachers College, 525 West 120th Street, New York City, and costs but twenty-five cents. Those who are interested further in the study of the project principle are directed to the several books and articles given under VIII. The Project Principle in Religious Education.

VI

The 1920 bulletin of the Union School of Religion, entitled *Ten Years of the Union School of Religion,* may be obtained by addressing the school at 3041 Broadway, New York City. (See also the articles in *The Church School* for July and Nov. 1922, by Prof. Hugh Hartshorne, the former principal of the school.)

VII

The Religious Education Association, Dr. Henry F. Cope, General Secretary, 1440 East 57th Street, Chicago, has for free distribution a number of pamphlets dealing with the various phases of the teacher training problem. Some of these are reprints of articles referred to in the reading lists. Send to the association for a list of such pamphlets and reprints.

THE END

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AUTHOR
Shaver, E.L.
TITLE Teaching adolescents in the church school.

DATE LOANED	BORROWER'S NAME	DATE RETURNED
6/19/36	P C C E Reserve	7-17
	RESERVE 1936-37	
Nov 16 '37	J. L. Roarick	
	RESERVE 1938	
	Reserve 19	
Reserve Clerk		
1/8/42		
Mar 31		
12-		